

FROM THE CREATION TO THE DEATH OF JOSEPH, HERE ARE ALL FIFTY CHAPTERS OF THE BOOK OF GENESIS, REVEALINGLY ILLUSTRATED AS NEVER BEFORE.

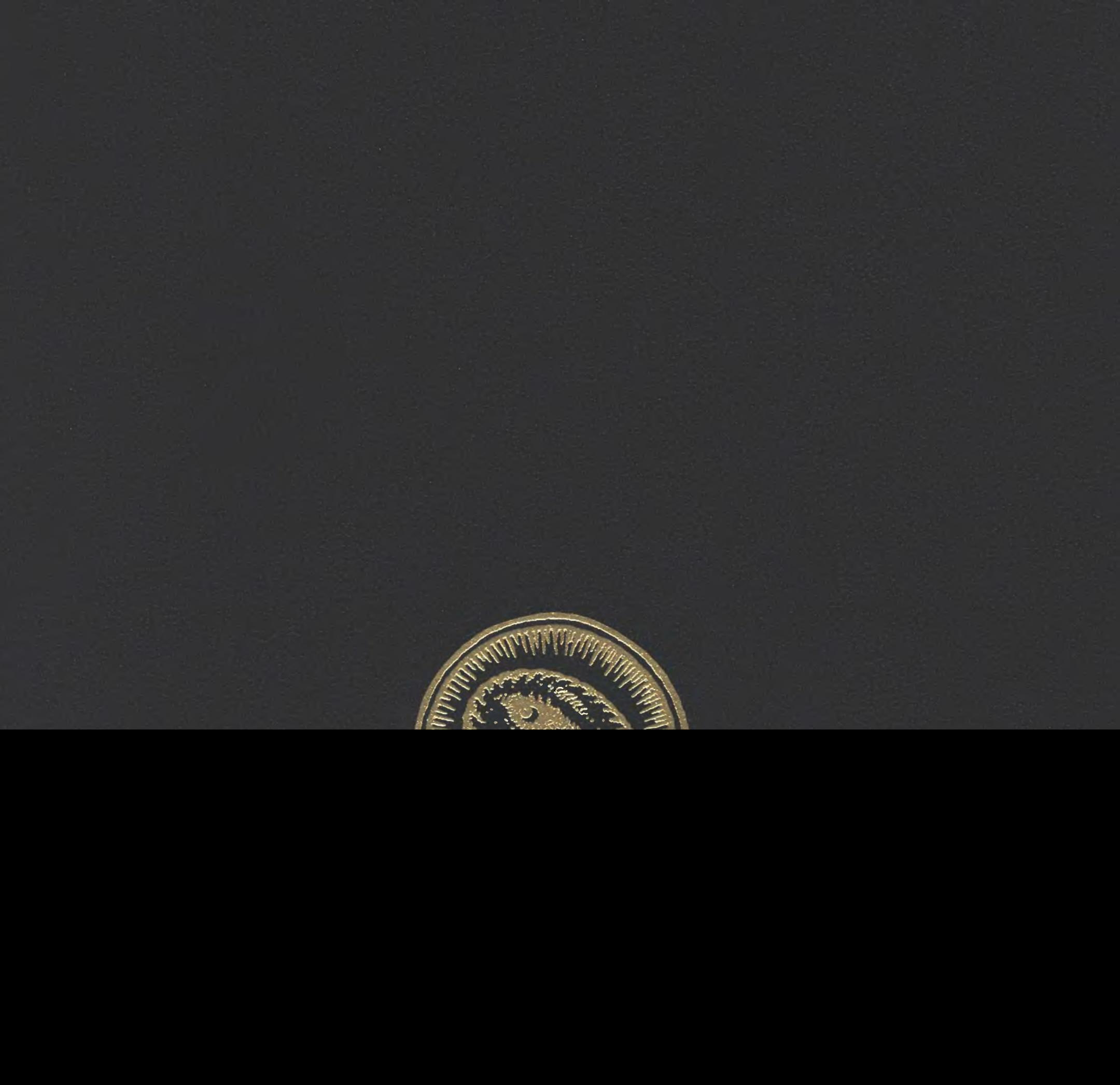
Envisioning the first book of the Bible like no one before him, R. Crumb, the legendary illustrator, retells the story of Genesis in a profoundly honest and deeply moving way. Originally thinking that he would do a takeoff of Adam and Eve, Crumb became so fascinated by the Bible's language, "a text so great and so strange that it lends itself readily to graphic depictions," that he decided instead to do a literal interpretation assembled primarily from the translations of Robert Alter and the King James Version.

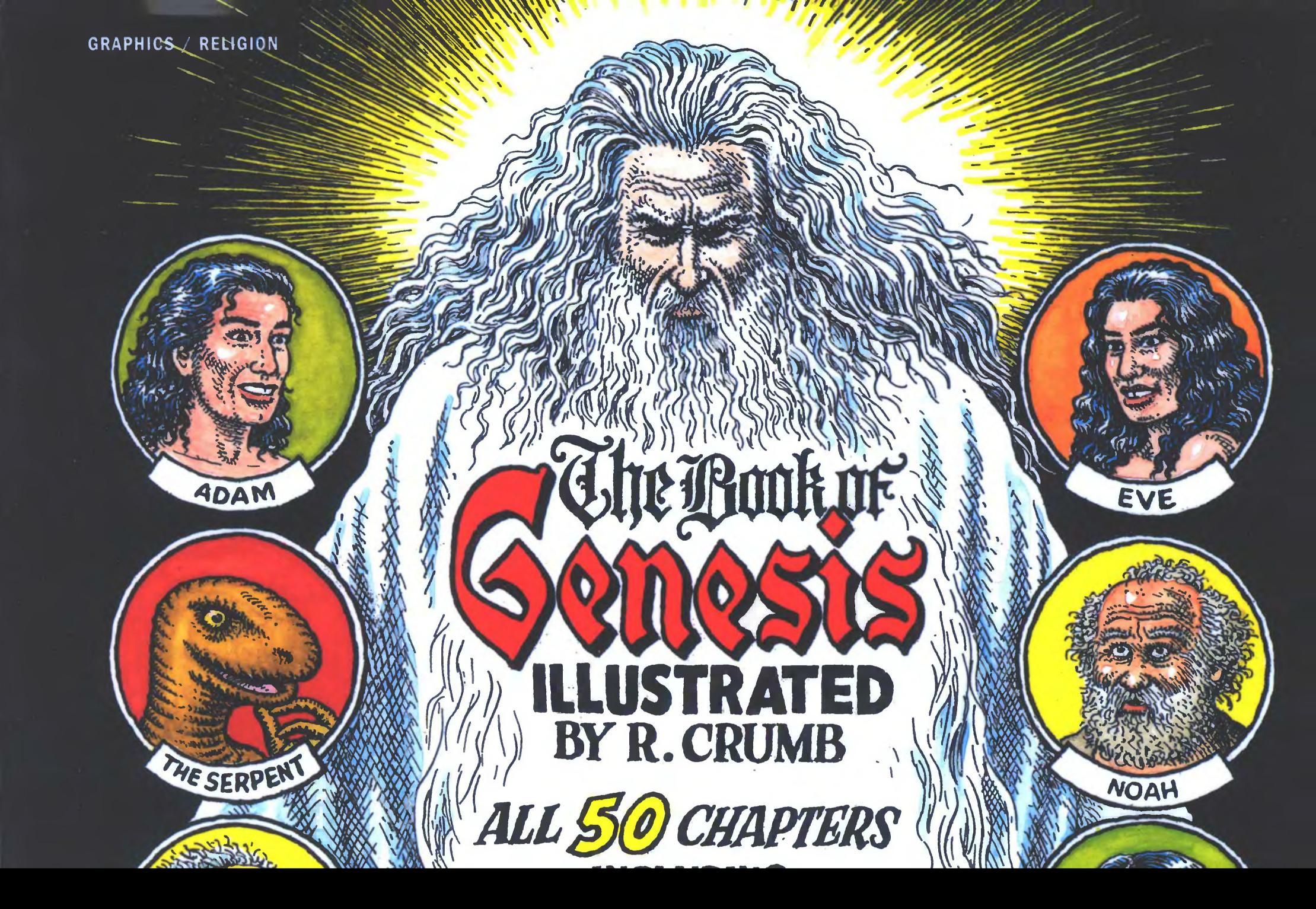
Now readers of every persuasion—Crumb fans, comic book lovers, and believers—can gain astonishing new insights from these harrowing, tragic, and even juicy stories. Crumb's Book of Genesis reintroduces us to the bountiful tree-lined garden of Adam and Eve, the massive ark of Noah with beasts of every kind, the cities of Sodom and Gomorrah destroyed by brimstone and fire that rained from the heavens, and the Egypt of the Pharaoh, where Joseph's embalmed body is carried in a coffin, in a scene as elegiac as any in Genesis. Using clues from the text and peeling away the theological and scholarly interpretations that have often obscured the Bible's most dramatic stories, Crumb fleshes out a parade of biblical originals. Nothing is left to the imagination—from the serpent in Eden, a humanoid reptile who appears like an alien out of a science fiction movie, to Jacob, a "kind of depressed guy who doesn't strike you as physically courageous," and his brother, Esau, "a rough and kick-ass guy," to Abraham's wife, Sarah, far more fetching than most woman at ninety, to God himself, "a standard Charlton Heston-like

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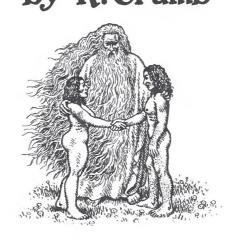
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Introduction

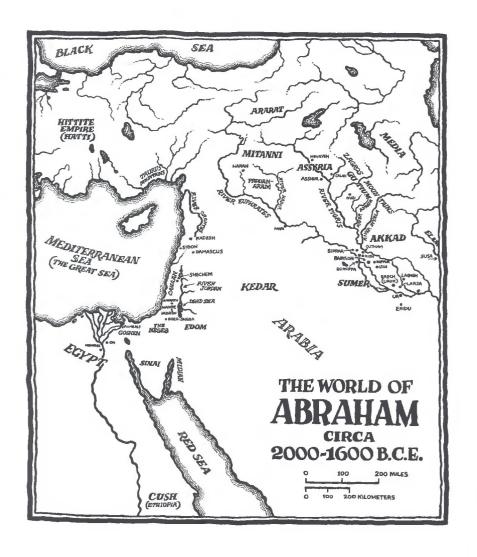
. R. CRUMB, THE ILLUSTRATOR OF THIS BOOK, HAVE, TO THE BEST OF MY ABILITY, FAITHFULLY REPRODUCED EVERY WORD OF THE ORIGINAL TEXT, WHICH I DERIVED FROM SEVERAL SOURCES, INCLUDING THE KING JAMES VERSION. BUT MOSTLY FROM ROBERT ALTER'S RECENT TRANSLATION, THE FIVE BOOKS OF MOSES (2004). IN A FEW PLACES I VENTURED TO DO A LITTLE INTERPRETATION OF MY OWN, IF I THOUGHT THE WORDS COULD BE MADE CLEARER, BUT I REFRAINED FROM INDULGING TOO OFTEN IN SUCH "CREATIVITY," AND SOMETIMES LET IT STAND IN ITS CONVOLUTED VAGUENESS RATHER THAN MONKEY AROUND WITH SUCH A VENERABLE TEXT. EVERY OTHER COMIC BOOK VERSION OF THE IBIBLE THAT I'VE SEEN CONTAINS PASSAGES OF COMPLETELY MADE UP NARRATIVE AND DIALOGUE. IN AN ATTEMPT TO STREAMLINE AND "MODERNIZE" THE OLD SCRIPTURES, AND STILL, THESE VARIOUS COMIC BOOK BIBLES ALL CLAIM TO ADHERE TO THE BELIEF THAT THE BIBLE IS "THE WORD OF GOD," OR "INSPIRED BY GOD," WHEREAS I, IRONICAL-LY, DO NOT BELIEVE THE BIBLE IS "THE WORD OF GOD!" I BELIEVE IT IS THE WORDS OF MEN. IT IS NONETHE-LESS. A POWERFUL TEXT WITH LAYERS OF MEANING THAT REACH DEEP INTO OUR COLLECTIVE CONSCIOUSNESS. OUR HISTORICAL CONSCIOUSNESS, IF YOU WILL. IT SEEMS INDEED TO BE AN INSPIRED WORK, BUT I BELIEVE THAT IT'S POWER DERIVES FROM IT'S HAVING BEEN A COLLECTIVE ENDEAVOR THAT EVOLVED AND CONDENSED OVER. MANY GENERATIONS BEFORE REACHING ITS FINAL, FIXED FORM AS WE KNOW IT DURING THE "BABYLDNIAN EXILE," CIRCA GOO B.C.E. IT WAS THE PRIESTLY CASTE WHO, IN THAT PERIOD, COMPILED AND PUT INTO A COHESIVE DROCK THIS COLLECTION OF STORIES, LEGENDS, AND TRIBAL LINEAGES. SOMETIMES WEAVING TOGETHER TWO DIFFERENT VERSIONS OF THE SAME STORY, AND PROCLAIMED THE FINISHED PRODUCT A SACRED, HOLY DOCUMENT. THE SCROLLS THAT BE-CAME DRUECTS OF VENERATION, FOR PRIVILEGED EYES ONLY. THE STORIES OF THIS PEOPLE, THE HEBREWS, WERE THEN SOMETHING MORE THAN JUST STORIES. THEY WERE THE FOUNDATION, THE SOURCE, IN WRITING, OF RELIGIOUS AND POLITICAL POWER, HANDED DOWN BY GOD HIMSELF. THIS DOCUMENT WAS WRITTEN PROOF THAT YOU WERE ONE OF THE CHO-SEN PEOPLE, SPECIAL, AND DIFFERENT FROM ALL OTHER PEOPLES. MODERN SCHOLARS SAY THAT THE PRIESTS IN-TERUSCIED WORDS AND DOCTORED THE ALREADY ANCIENT STORIES TO STRENGTHEN THEIR POLITICAL PURPOSES. Many scholars, examining closely the tersely worded chapters of Genesis, perceive in them earlier, LOST MEANINGS AND INTENTIONS, THINGS THAT HAD BEEN ALTERED BY THE INCREASINGLY ENTRENCHED PRIESTS. AND THE TRIUMPH OF PATRIARCHY OVER AN ANCIENT AND EVER MORE DIMLY REMEMBERED MATRIARCHY. MUCH HAS BEEN LOST IN THE MISTS OF TIME. MUCH OF WHAT THE SCHOLARS SAY IS EDUCATED GLIESSWORK, AS THEY PORE OVER THE CLUES AND HINTS AND TRY TO FILL IN THE MISSING FRAGMENTS, THE DETAILS THAT GOT LOST OR WERE SUPPRESSED TOO LONG AGO TO EVER BE RETRIEVED. WHILE WORKING ON THIS BOOK ! READ SOME OF THESE SCHOLARLY EXAMINATIONS OF GENESIS AND FOUND THEM HELPFUL IN ENRICHING THE BACKGROUND MATERIAL FOR THE CONTENT OF THE DRAWINGS.

IF MY VISUAL, LITERAL INTERPRETATION OF THE BOOK OF GENESIS OFFENDS OR OUTRAGES SOME READERS, WHICH SEEMS INEVITABLE CONSIDERING THAT THE TEXT IS REVERED BY MANY PEOPLE, ALL I CAN SAY IN MY DEFENSE IS THAT I APPROACHED THIS AS A STRAIGHT ILLUSTRATION JOB, WITH NO INTENTION TO RIDICULE

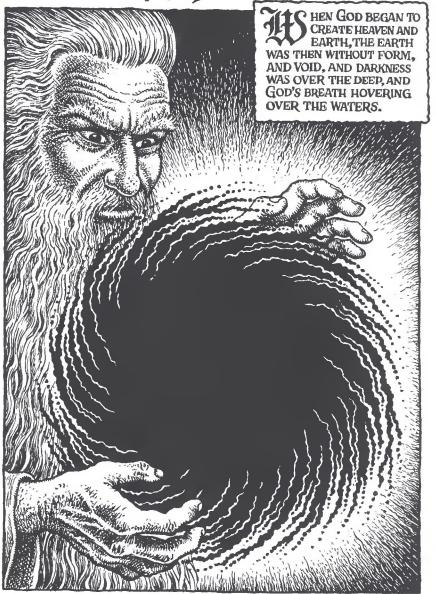
OR MAKE VISUAL JOKES. THAT SAID, I KNOW THAT YOU CAN'T PLEASE EVERYBODY.

I WOULD LIKE TO PUBLICLY ACKNOWLEDGE MY GRATITUDE TO PROBERT ALTER FOR ALLOWING ME TO LIBERALLY USE, AND HOPEPULLY NOT ABUSE, HIS TRANSLATION, AND TO PETE POPLASKI FOR PROVIDING ME WITH AN ENORMOUS AMOUNT OF VISUAL SOURCE MATERIAL TO WORK FROM, INCLUDING HUNDREDS OF PHOTOS FROM HOLLYWOOD BIBLICAL EPICS WHICH HE TOOK BY FREEZE-FRAMING THEM ON A TELEVISION SCREEN, FROM D.V.D.S OR VIDEO TAPES. BEING AN ARTIST AND ILLUSTRATOR HIMSELF, PETE KNEW WHAT I WAS UP AGAINST WITH THIS PROJECT. ROGER KATAN, ANOTHER FRIEND, WAS ALSO VERY HELPFUL WITH VISUAL SOURCE MATERIAL. IT WAS HE WHO COM-PELLED ME TO GO BACK AND CORRECT SOME OF THE ARTWORK ON THE EARLIER PAGES AFTER HE LAUGHED AT HOW I'D DRAWN THE CLOTHING, WHICH HE SAID LOOKED LIKE MODERN BATHROBES, AND HOW THE TENTS LOOKED LIKE THEY CAME FROM A SPORTING GOODS STORE. I WAS IGNORANT. I HAD A LOT TO LEARN. KATAN GREW UP IN MOROCCO AND WAS VERY HELPFUL WITH THE DETAILS OF EVERYDAY LIFE IN THE PRE-MODERN WORLD OF HIS CHILDHOOD, AND, HAVING A PROFESSIONAL INTEREST IN INDIGENOUS ARCHITECTURE IN NORTH AFRICA, LENT ME BOOKS FULL OF PHOTOS DE STRANGE, "BIBLICAL"-LODKING CITIES, PEOPLE WEARING ROBES AND USING IMPLEMENTS THAT HADN'T CHANGED OVER MILLENNIA. I ALSO WANT TO PUBLICLY THANK BETSY SANDLIN, AN OLD FRIEND, WHOSE KNOWLEDGE OF HEBREW HELPED CLARIFY CERTAIN AWKWARD PASSAGES. SOME OF IT IS QUITE DIFFICULT. EVEN THE MOST DEDI-CATED SCHOLARS WILL ADMIT THEY'RE NOT SURE WHAT, PREUSELY, IS MEANT BY SOME OF THE OLD WORDS, OR THE CONTEXT IN WHICH THEY ARE USED. THERE'S DISAGREEMENT AMONG THEM OVER SOME OF THESE WORDS. THE TEXT IS, AFTER ALL, SO VERY, VERY OLD!

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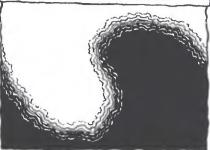


Chapter 1



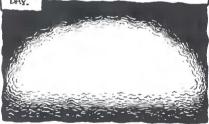


And God saw the light, that it was good, and God divided the light from the darkness. And God called the light day, and the darkness he called night. And it was evening and it was morning, a *first* day.



And God said, "Let there be a vallt in the MIDST of the watters, and let it divide water from water." And God made the vallt and it divided the water beneath the vallt from the water above the vallt, and so it was. And God called the vallt heavens, and it was evening and it was morning, a **second** day

And God said, "Let the waters under the heavens be gathered in one place so that the dry land will appear," and so it was. And God called the dry land earth, and the gathering of waters he called seas, and God saw that it was good.





And God said."Let the earth bring forth Grass, plants yielding seed of each kind, and trees bearing fruit of each kind, that has its seed within it upon the earth." And so it was.

And the earth put forth grass, plants yielding seed of each kind, and trees bearing fruit that has its seed within it of each kind, and god saw that it was good, and it was evening and it was morning, a **third** day.





And God Said, "Let there be lights in the vault of the heavens to divide the day from the night, and let them be for signs for the fixed times and for days and years, and they shall be lights in the vault of the heavens to give light upon the earth." And so it was



And God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night and the stars.



AND GOD PLACED THEM IN THE VAULT OF THE HEAV-ENS TO GIVE LIGHT UPON THE EARTH, AND TO RULE OVER THE DAY AND OVER THE NIGHT, AND TO DIVIDE THE LIGHT FROM THE DARKNESS. AND GOD SAW THAT IT WAS GOOD. AND IT WAS EVENING AND IT WAS MORNING, A FOURTH DAY.



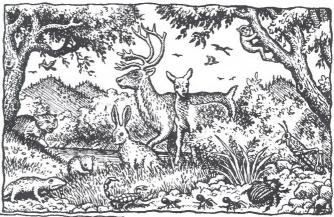
And God said, "Let the waters bring forth swarms of living creatures and birds that fin over the earth across the valut of the heavens." And God created the great sea monsters, and every living creature that crawls, which the water had brought forth in Swarms, and all the winged birds of every kind, and all the winged birds of every kind, and God saw that it was good.



And God blessed them, saying, "be fruitful and multiply and fill the water in the seas and let the birds multiply in the earth." And it was evening and it was morning, a *FIFTH* Day.



AND GOD SAID, "LET THE EARTH BRING FORTH LIV-ING CREATURES OF EACH KIND, CATTLE AND CRAWLING THINGS AND WILD BEASTS OF EACH KIND." AND SOIT WAS. AND GOD MADE WILD BEASTS OF EACH KIND AND CATTLE OF EVERY KIND, AND ALL CRAWLING THINGS ON THE GROUND OF EACH KIND AND GOD SAW THAT IT WAS GOOD.

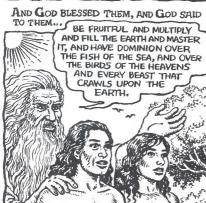


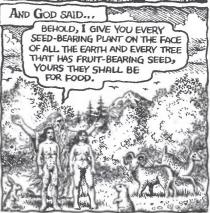
And God said, "Let Us make man in Our own image, after Our likeness; and let them have dominion over the fish of the sea and over the birds of the heavens, and the cattle, and over the earth, and over every crawling thing that crawls upon the earth."

And God created man in His own image, in the image of God He created him, male and female He created them.



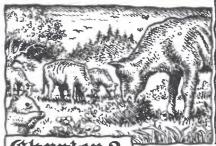






"And to every beast of the Earth, and to every bird of the heavens, and to everything that crawls on the earth, which has the breath of Life within IT, I give all the green plants for food." And so it was.

And God saw all that He had made, and behold, it was very good. And it was evening and it was morning, the sixth day.





Chapter 2

THUS THE HEAVENS AND THE EARTH WERE COMPLETED, AND ALL THEIR ARRAY. AND ON THE SEVENTH DAY GOD FINISHED THE WORK WHICH HE HAD BEEN DOING, AND HE CEASED ON THE SEVENTH DAY FROM ALL THE WORK WHICH HE HAD DONE. AND GOD BLESSED THE SEVENTH DAY, AND MADE IT HOLY. FOR ON IT HE HAD CEASED FROM ALL HIS TASK THAT HE HAD CREATED TO DO.



Such is the tale of the heavens and the earth when they were created.

On the day the Lord God made earth and heaven, when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because the Lord God had not sent rain upon the earth and there was no man to till the soil, but wetness would well up from the ground to water all the whole surface of the earth, then the Lord God Formed man from the dirt of the ground, and blew into his nostrils the breath of life, and man became a living creature.







AND THE LORD GOD PLANTED A GARDEN IN EDEN, TO THE EAST, AND THERE HE PUT THE MAN WHOM HE HAD PORMED. AND OUT OF THE GROUND THE LORD GOD CAUSED TO GROW EVERY TREE THAT WAS PLEASING TO THE SIGHT AND GOOD FOR FOOD, WITH THE TREE OF LIFE IN THE MIDDLE OF THE GARDEN, AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

A RIVER RUNS OUT OF BOEN TO WATER THE GARDEN, AND IT THEN DIVIDES AND ESCOMES FOUR STREAMS. THE NAME OF THE FIRST IS PISHON, THE ONE THAT WINDS THROUGH THE WHOLE LAND OF HAVILAH, WHERE THERE IS GOOD, THE GOOD OF THAT LAND IS GOOD; BDELLUM IS THERE, AND LAPIS LAZULI.



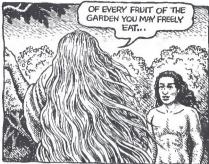
And the name of the second river is Gihon, the one that winds through the whole land of Cush.



And the name of the third river is Tigris, the one that goes to the east of Ashur, and the fourth river is Euphrates.



And the Lord God took the man and set him down in the Garden of Eden, to till it and to watch over it. And the Lord God commanded the man, saying...









And the Lord God Formed out of the earth every beast of the field and every fowl of the heavens; and He brought each to the Man to see what he would call it, and whatever the Man called a living creature, that was its name.

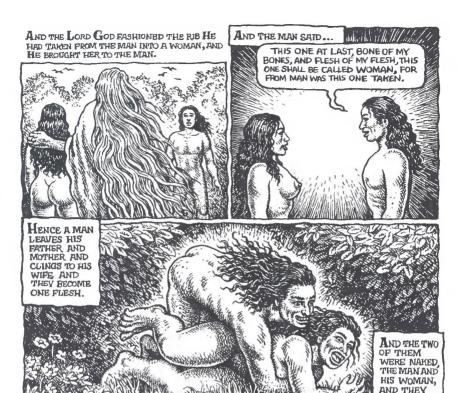


AND THE MAN GAVE NAMES TO ALL THE CATTLE AND TO THE FOWL OF THE HEAV-ENS AND TO ALL TRE BEASTS OF THE FIELD, BUT FOR THE IVIAN NO FITTING HELPER WAS FOUND.



And so the Lord God Cast a deep sleep upon the man, and he slept, and he took one of his ribs, and closed over the plesh where it had been.





Chapter 3

Now the serpent was the most cunning of all the beasts that the Lord God had made, and he said to the woman...





WERE NOT ASHAMED.



And the woman saw that the tree was good for eating and that it was lust to the eyes and lovely to look at.



And she took of its fruit and ate...



... And she also gave to her man, and he ate.



AND THE EYES OF THE TWO

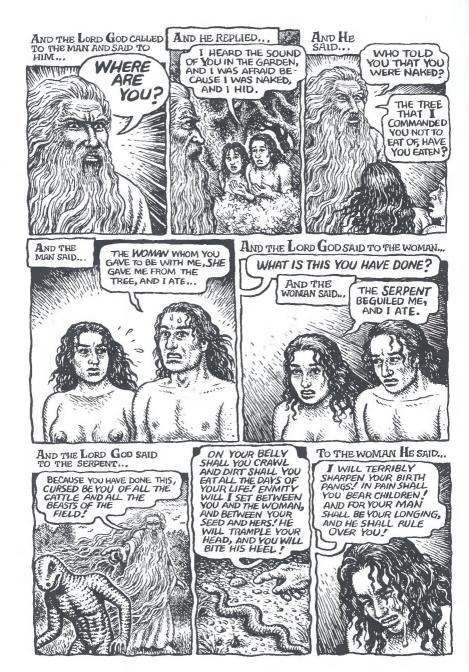
WERE OPENED, AND THEY

AND THEY SEWED PIG LEAVES AND MADE THEMSELVES LOINCLOTHS.



And they heard the sound of the Lord God walking about in the garden in the evening breeze, and the man and his woman hid from the Lord God in the midst of the trees of the garden.

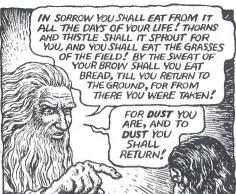






BECAUSE YOU LISTENED TO THE VOICE OF YOUR WIFE AND ATE FROM THE TREE OF WHICH I COMMANDED YOU, "YOU SHALL NOT EAT FROM IT," CURSED BE THE GROUND BECAUSE OF YOU!





And Adam called his wife's name Eve, for she was the mother of all the living.



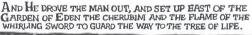


AND THE LORD GOD SAID ...

NOW THAT THE MAN HAS BECOME LIKE ONE OF US, KNOWING GOOD AND EVIL, HE MAY REACH OUT AND TAKE AS WELL FROM THE TREE OF LIFE AND LIVE FOREVER!



And the Lord God sent him Forth from the Garden of Eden to till the ground from which he had been taken.







Chapter 4

And the man knew Eve, his woman, and she conceived, and bore Cain, and she said...



And she bore as well his brother Abel, and Abel became a herder of sheep...



...WHILE CAIN WAS A TILLER OF THE SOIL.



And It came to pass in the course of time that Cain brought from the fruit of the Soil an Offering to the Lord.



AND ABEL TOO BROUGHT FROM THE CHOICE FIRSTLINGS OF HIS FLOCK.



And the Lord paid heed to Abel and his offering, but to Cain and his offering He paid no heed. Cain was much distressed, and his face fell.





... FOR WHETHER YOU OFFER WELL, OR WHETHER YOU ON NOT, SIN CROUCHES AT THE TENT FLAP, AND FOR YOU IS ITS DESIRE, YET YOU CAN BE ITS MASTER.



AND CAIN SAID TO HIS BROTHER... LET'S GO OUT TO THE HELD...

And when they were in the field, Cain attacked his Brother Abel and killed him.



AND THE LORD SAID TO CAIN...



AND HE SAID...

J DON'T KNOW...
AM I MY BROTHER'S
KEEPER?



AND HE SAID ...



AND SO, CURSED SHALL YOU BE BY THE GROUND THAT OPENED WIDE ITS MOUTH TO TAKE YOUR BROTHER'S BLOOD FROM YOUR HAND! IF YOU TILL THE SOIL, IT WILL NO LONGER YIELD UNTO YOU ITS STRENGTH! A RESTLESS WANDERER YOU SHALL BE ON THE EARTH!



AND CAIN SAID TO THE LORD.

MY PUNISHMENT IS
TOO GREAT TO BEAR! NOW
THAT YOU HAVE BANISHED
ME FROM THE FACE OF THE
EARTH, AND FROM YOUR
FACE I MUST HIDE, AND I
MUST BE A FUGITIVE AND
A VAGABOND, WHOEVER
FINDS ME WILL SLAY
ME!



And the Lord said to him, "Therefore, whoever kills Cain shall suffer seven-fold vengeance." And the Lord set a mark upon Cain, so that whoever found him would not slay him.



And Cain went out from the PRESENCE OF THE LORD AND DWELT IN THE LAND OF NOD EAST OF EDEN.



AND CAIN KNEW HIS WIFE, AND SHE CONCEIVED AND BORE ENOCH.



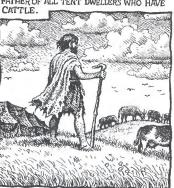
Then he became founder of a city, and called the name of the city after the name of his son, Enoch.



AND TO ENOCH WAS BORN IRAD. AND IRAD BEGOT MEHLIJAEL, AND MEHUJAEL BEGOT METHUSAEL, AND METHUSAEL BEGOT LAMECH. AND LAMECH TOOK UNTO HIM TWO WIVES; THE NAME OF ONE WAS ADAH. AND THE NAME OF THE OTHER WAS ZILLAH.



AND ADAH BORE JABAL; HE WAS THE FATHER OF ALL TENT DWELLERS WHO HAVE



And his brother's name, was Jubal; he was the father of all who play on the lyre and the pipe.



As for Zillah, She Bore Tubal-cain, who forged every implement of copper



AND THE SISTER OF TUBAL-CAIN WAS NAAMAH.



AND LAMECH SAID TO HIS WIVES ...

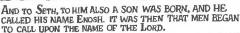








AND ADAM AGAIN KNEW HIS WIFE, AND SHE BORE A SON AND CALLED HIS NAME SETH, WHICH MEANS, "GOD HAS GRANTED ME ANOTHER SEED IN PLACE OF ABEL, FOR CAIN HAS KILLED HIM.







THIS IS THE REC-ORD OF THE LINEAGE OF ADAM: ON THE DAY THAT GOD CREATED THE MAN, IN THE IMAGE OF GOD HE CREATED HIM. MALE AND FEMALE HE CREATED THEM. HE CREATED THEM, AND HE BLESSED THEM AND CALLED THEIR NAME MAN ON THE DAY THEY WERE CREATED.



AND ADAM LIVED 130 YEARS AND HE BEGOT IN HIS LIKE-NESS BY HIS IMAGE AND CALLED HIS NAME SETH, AND THE DAYS OF ADAM AFTER HE BEGOT SETH WERE 800 YEARS, AND HE BEGOT SONS AND DAUGHTERS, AND ALL THE DAYS ADAM LIVED WERE 930 YEARS. AND HE DIED.



AND SETH LIVED 105 YEARS AND HE BEGOT ENOSH.



And Seth Lived after He Begot Enosh 807 Years, and He Begot Sons and DAUGHTERS. And ALL THE DAYS OF SETH WERE 912 YEARS. THEN HE DIED. AND ENOSH LIVED 90 YEARS AND HE BEGOT KENAN.



AND ENOSH
LIVED AFTER
HE BEGOT
KENAN 815
YEARS, AND
HE BEGOT
SONS AND
DAUGHTERS.
AND ALL
THE DAYS
OF ENOSH
WERE 905
YEARS.
THEN HE
DIED.

AND KENAN LIVED 70 YEARS AND HE BEGOT MAHALALEL.



And Kenan LIVED APTER HE BEGOT MAHALALEL 840 YEARS, AND HE BEGOT SONS AND DAUGHTERS. AND ALL THE DAYS OF KENAN WERE 910 YEARS. THEN HE DIED.

AND MAHALALEL LIVED 65 YEARS AND HE BEGOT JARED.



AND MAHA-LALEL LIVED AFTER HE BE-GOT JARED 830 YEARS, AND HE BEGOT SONS AND DAUGHTERS. AND ALL THE DAYS OF MAHALALEL WERE 895 YEARS. THEN HE DIED.

AND JARED LIVED 162 YEARS AND HE BEGOT ENOCH.



AND JARED LIVED AFTER HE BEGOT ENOCH 8000 YEARS, AND HE BEGOT SONS AND DAUGHTERS. AND ALL THE DAYS OF JARED WERE 962 YEARS. THEN HE DIED. AND ENOCH LIVED 65 YEARS AND HE BEGOT METHUSELAH.



AND ENOCH
WALKED WITH
GOD AFTER
HE BEGOT
METHUSELAH
300 VEARS,
AND HE BEGOT
SONS AND
DAUGHTERS.
AND ALL
THE DAYS
OF ENOCH
WERE 365
YEARS.

AND ENOCH WALKED WITH GOD AND HE WAS NO MORE, FOR GOD TOOK HIM.



AND METHUSELAH LIVED 187 YEARS AND HE BEGOT LAMECH.



AND METHU-SELAH LIVED AFTER HE BE-GOT LAMECH 782 YEARS, AND HE BEGOT SONS AND DAUGHTERS. AND ALL THE DAYS OF METHUSELAH WERE 969 YEARS. THEN HE DIED. And Lamech Lived 182 YEARS AND HE BEGOT A SON, AND HE CALLED HIS NAME NOAH...



... As if to say,"This one will console us for the pain of our hands' work from the soil which the Lord has



*THE NAME NOAM SOUNDS SIMILAR IN HEBREW TO THE WORD NAMEM, TO CONSOLE, SINCE NOAM WAS CREDIT-ED WITH BEING THE FIRST MAN TO MAKE WINE! SEE CHAPTER 9.

AND LAMECH LIVED AFTER HE BEGOT NOAH 595 YEARS, AND HE BEGOT SONS AND DAUGHTERS AND ALL THE DAYS OF LAMECH **WERE 777** YEARS. THEN HE DIED.

AND NOAH WAS 500 YEARS OLD AND HE BEGOT SHEM, HAM, AND



Chapter 6

AND IT CAME TO PASS, AS MEN BEGAN TO MUL-TIPLY OVER THE FACE OF THE EARTH AND DAUGHTERS WERE BORN TO THEM, THAT THE DIVINE BEINGS SAW THAT THE **DAUGHTERS OF** MAN WERF, COME-LY, AND THEY TOOK THEM-SELVES WIVES HOWSOEVER THEY PLEASED.



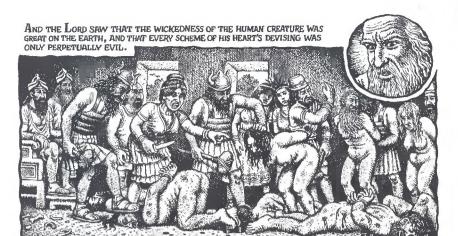
AND THE LORD SAID.

MY BREATH SHALL NOT ABIDE IN MAN FOREVER, BECAUSE HE IS ALSO BUT FLESH. LET HIS DAYS BE 120 YEARS.



THE NEPHILIM WERE THEN ON THE EARTH, AND AFTER THAT AS WELL. BECAUSE THE DIVINE **BEINGS HAD** ENTERED THE DAUGHTERS OF MEN. WHO BORE THEM CHILDREN.





AND THE LORD REGRETTED HAVING MADE MAN ON EARTH, AND IT GRIEVED HIM IN HIS HEART. AND THE LORD SAID ...

I WILL WIPE OUT FROM THE FACE OF THE EARTH THE MEN WHOM I HAVE CREATED ...



... FROM MAN TO CATTLE TO CRAWLING THINGS TO THE FOWL OF THE HEAVENS, FOR I REGRET THAT I HAVE MADE THEM!

BUT NOAH FOUND FAVOR IN THE EYES OF THE LORD-NOAH WAS A RIGHTEOUS MAN, HE WAS BLAMELESS IN HIS TIME. NOAH WALKED WITH GOD.



And Noah begot three Sons, SHEM AND HAM AND JAPHETH.



EARTH WAS CORRUPT BEFORE GOD, AND THE EARTH WAS FILLED WITH OUT-RAGE. AND GOD LOOKED UPON THE EARTH AND. BEHOLD, IT WAS CORRUPT. FOR ALL FLESH HAD CORRUPTED ITS WAYS UPON THE EARTH.

AND THE



AND GOD SAID TO NOAH ...



MAKE YOURSELF AN ARK OF CYPRESS WOOD, WITH ROOMS YOU SHALL MAKE THE ARK, AND CAULK IT INSIDE AND OUT WITH PITCH.

THIS IS HOW YOU SHALL MAKE IT: 300 CUBITS, THE ARK'S LENGTH; 50 CUBITS, ITS WIDTH: 30 CUBITS, ITS HEIGHT. MAKE AN OPENING FOR DAYLIGHT IN THE ARK, WITHIN A CUBIT OF THE TOP YOU SHALL FINISH IT, AND PUT AN ENTRANCE IN THE ARK ON ONE SIDE. WITH LOWER. MIDDLE, AND UPPER DECKS YOU

SHALL MAKE IT.

FOR MY PART, I AM ABOUT TO BRING THE FLOOD, WATER UPON THE EARTH, TO DESTROY ALL FLESH WHEREIN IS THE BREATH OF LIFE FROM UNDER THE HEAVENS, EVERYTHING ON EARTH



BUT I WILL ESTABLISH MY COVENANT WITH YOU, AND YOU SHALL ENTER THE ARK, YOU AND YOUR SONS AND YOUR WIFE AND THE WIVES OF YOUR SONS WITH YOU. AND FROM ALL THAT LIVES, FROM ALL FLESH. TWO OF EACH THING YOU SHALL BRING TO THE ARK TO KEEP ALIVE WITH YOU, MALE AND FEMALE THEY

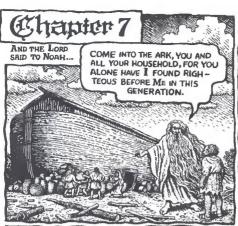


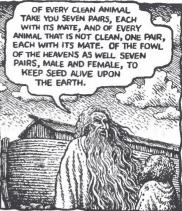
FROM THE FOWL OF EACH KIND AND FROM THE CATTLE OF EACH KIND AND FROM ALL THAT CRAWLS ON THE EARTH OF EACH KIND, TWO OF EACH THING SHALL COME TO YOU TO BE KEPT ALIVE. AS FOR YOU, TAKE YOU FROM EVERY FOOD THAT IS EATEN AND STORE IT BY YOU, TO SERVE FOR YOU AND THEM AS FOOD.

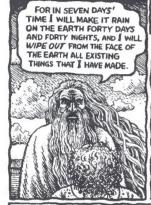


AND THIS NOAH DID: AS ALL THAT GOD COMMANDED HIM. SO HE DID.











None was 600 years old when the Flood CAME, water over the earth. And Noah and his sons and his wife and his sons' wives came into the Ark because of the waters of the Flood. Of the clean animals and of the animals that were not clean, and of the fowl and of all that crawls upon the ground two each came to Noah into the ark, male and female, as God had commanded Noah.





AND IT CAME TO PASS AFTER SEVEN DAYS THAT THE WATERS OF THE PLOOD CAME UPON THE EARTH. IN THE SIX-HUNDREDTH YEAR OF NOAH'S LIFE, IN THE SECOND MONTH, ON THE SEVEN-TEENTH DAY, ALL THE WELL-SPRINGS OF THE GREAT DEED BURST AND THE WINDOWS OF THE HEAVENS WERE OPENED. AND THE RAIN FELL ON THE EARTH FORTY DAYS AND FORTY NIGHTS.



THEY AS WELL. AS BEASTS OF EACH KIND AND CATTLE OF EACH KIND. AND EACH KIND OF CRAWLING THING THAT CRAWLS ON THE GROUND, AND EACH KIND OF BIRD, EACH WINGED THING. THEY CAME TO NOAH INTO THE ARK, TWO BY TWO OF ALL FLESH THAT HAS THE BREATH OF LIFE WITHIN IT.

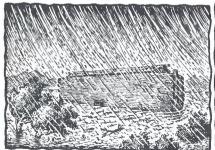


And those that came in comprised male and female of all flesh, as God had commanded him, and the Lord shut him in.



And the Flood was forty days over the earth, and the waters multiplied and bore the ark upward, and it rose above the earth. And the waters surged and multiplied mightly over the earth, and the ark went on the surface of the water.

And the waters surged most mightily over the earth, and all the high mountains under the heavens were covered. Fifteen cubits above them the waters surged as the mountains were covered.





AND ALL FLESH THAT STIRS ON THE EARTH PERISHED, THE FOWL AND THE CATTLE AND THE BEASTS AND ALL THINGS THAT SWARMED UPON THE EARTH, AND ALL MANKIND. ALL THAT HAD THE QUICK-ENING BREATH OF LIFE IN ITS NOSTRILS, OF ALL THAT WAS ON DRY LAND, DIED. AND HE WIPED OUT ALL EXISTING THINGS FROM THE FACE OF THE EARTH, FROM HUMANS TO CATTLE TO CRAWL-ING THINGS TO THE FOWL OF THE HEAVENS. THEY WERE WIPED OUT FROM THE EARTH.



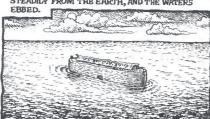
And Noah alone remained, and those with him in the ark.





Chapter 8

And God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God sent a wind over the earth and the waters subsided. And the wellsprings of the deep were dammed up, and the windows of the heavens, the rain from the heavens held back. And the waters receded steadily from the earth, and the waters



At the end of 150 days the ark came to rest, on the seventhenth day of the seventh month, on the mountains of Ararat. The waters continued to ebb, until the tenth month, on the first day of the tenth month, the tops of the mountains appeared.



AND IT CAME TO PASS AT THE END OF FORTY DAYS THAT NOAH OPENED THE WINDOW OF THE ARK HE HAD MADE.



And he sent out the raven, and it went FORTH TO AND FRO UNTIL THE WATERS SHOULD DRY UP FROM THE EARTH.



And he sent out the dove to SEE WHETHER THE WATERS HAD ABATED FROM THE SURFACE OF THE GROUND.



AND HE REACHED OUT AND TOOK IT AND BROUGHT IT BACK TO HIM INTO THE ARK.



BUT THE DOVE FOUND NO REST



Then he waited another seven days and again sent THE DOVE OUT FROM THE ARK. AND THE DOVE CAME BACK TO HIM AT EVENTIDE AND, LO, IN HER MOUTH WAS A PLUCKED OLIVE LEAF, AND NOAH KNEW THAT THE WATERS HAD ABATED FROM THE EARTH.



Then he waited still Another SEVEN DAYS AND SENT OUT THE DOVE, AND IT DID NOT RETURN TO HIM AGAIN.





And Noah built an altar to the Lord, and he took from every clean cattle and every clean fowl and offerred burnt offerings on the altar.



And the Lord smelled the sweet savour, and the Lord said in His heart...

I WILL NOT AGAIN

CURSE THE GROUND ON MAN'S

ACCOUNT, THOUGH THE DEVISINGS OF MAN'S HEART ARE

EVIL FROM VOILTH.

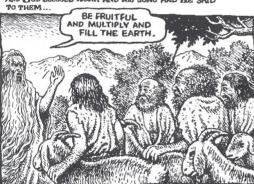


... AND I WILL NOT AGAIN STRIKE DOWN ALL LIVING THINGS AS I DID. AS LONG AS THE EARTH ENDURES, SEEDTIME AND HARVEST, AND COLD AND HEAT, AND SUMMER AND WINTER, AND DAY AND NIGHT SHALL NOT CEASE.



Chapter 9

AND GOD BLESSED NOAH AND HIS SONS AND HE SAID



... AND THE FEAR AND THE DREAD OF YOU SHALL BE UPON ALL THE BEASTS OF THE FIELD AND ALL THE FOWL OF THE HEAVENS, IN ALL THAT CRAWLS ON THE GROUND AND IN ALL THE FISH OF THE SEA. INTO YOUR HANDS THEY ARE



EVERY MOVING THING THAT LIVES, YOURS SHALL BE FOR FOOD, AS WITH THE GREEN GRASSES, I HAVE



AND JUST SO, FOR
YOUR OWN LIFEBLOOD
I WILL REQUIRE A RECKONING, FROM EVERY
BEAST I WILL REQUIRE
IT, AND FROM MAN,
FROM EVERY MAN FOR
THAT OF HIS FELLOW
MAN P



WHOEVER SPILLS
THE BLOOD OF MAN, BY
MAN SHALL HIS BLOOD BE
SPILLED, FOR IN THE IMAGE
OF GOD HE MADE

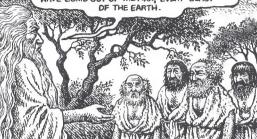


AS FOR YOU, BE FRUITFUL AND MULTIPLY, SWARM THROUGH THE EARTH AND HOLD SWAY OVER IT!



AND GOD SAID TO NOAH AND TO HIS SONS... AND I, I AM ABOUT TO
ESTABLISH MY COVENANT WITH YOU
AND WITH YOUR SEED AFTER YOU, AND
WITH EVERY LIVING CREATURE THAT

IS WITH YOU, THE FOWL AND THE CATTLE AND EVERY BEAST OF THE EARTH WITH YOU, ALL THAT HAVE COME OUT OF THE ARK, EVERY BEAST



AND I WILL ESTABUSH MY COVENANT WITH YOU, THAT NEVER AGAIN SHALL ALL FLESH BE CUT OFF BY THE WATERS OF THE FLOOD, AND NEVER AGAIN SHALL THERE BE A FLOOD TO DESTROY THE EARTH.



AND GOD SAID...

COVENANT WHICH I MAKE BETWEEN
ME AND YOU AND EVERY LIVING CREATURE
THAT IS WITH YOU, FOR EVERLASTING GENERATIONS.
MY BOW I HAVE SET IN THE CLOUDS TO BE A SIGN OF
THE COVENANT BETWEEN ME AND THE EARTH, AND
HENCEFORTH, WHEN I SEND CLOUDS OVER THE
EARTH, THE BOW SHALL APPEAR IN THE CLOUD.



THEN I WILL

REMEMBER MY
COVENANT BETWEEN ME AND
YOU AND EVERY LIVING CREATURE
OF ALL FLESH, AND THE WATERS
SHALL NO LONGER BECOME A
FLOOD TO DESTROY ALL FLESH.



AND THE BOW SHALL
BE IN THE CLOUD AND I WILL
SEE IT, THAT I MAY REMEMBER THE EVERLASTING COVENANT BETWEEN GOD AND
EVERY LIVING CREATURE
OF ALL FLESH THAT IS
ON THE EARTH.



And God said to Noah...

THIS IS THE SIGN OF THE COVENANT I HAVE ESTABLISHED BETWEEN ME AND ALL FLESH THAT IS UPON THE EARTH.

Awd the sons of Noah who came out of the ark were Shem and Ham and Japheth, and Ham was the father of Canaan. These three were the sons of Noah, and from these the whole earth spread out.



And Noah, a man of the soil, was the first to plant a vineyard. And he drank of the wime and became drunk and exposed himself within his tent.



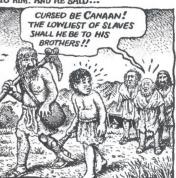
And Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside.



AND SHEM AND JADHETH TOOK A CLOAK AND PUT IT OVER BOTH THEIR SHOULDERS AND WALKED BACKWARD AND COVERED THEIR FATHER'S NAKEDNESS. THEIR FACES TURNED AWAY SO THEY DID NOT SEE THEIR FATHER'S NAKEDNESS.



And Noah woke from his wine and he knew what his youngest son had done to him. And he said...





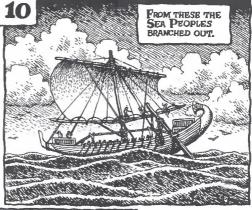


And Noah lived After the Flood 350 years. And all the days of Noah were 950 years. Then he died.



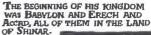
And these are the generations of the sdns of Noah, Shem, Ham, and Japheth. Sons were born to them after the Floor. The sons of Japheth: Gomer and Magga and Madal and Javan and Tubas. And the sons of Gomer: Ashkennz and Riphath and Togarmah. And the sons of Javan: Elishah

AND TARSHISH, THE KITTITES AND THE DODANITES.



THESE ARE THE SONS OF JAPHETH, IN THEIR LANDS. EACH WITH HIS OWN TONGUE. ACCORD-ING TO THEIR. CLANS IN THEIR NATIONS.

And the sons of Ham: Cush and Mizraim and Put and Canaan. And the sons of Cush: Seba and Havilah and Ramah and Sabteca. And the sons of Ramah: Sheba and Dedan. And Cush begot Nimrod. He was the first mighty man on Earth. He was a mighty hunter before the Lord. Therefore it is said, "Like Nimrod, a mighty hunter before the Lord."







From that land Asshur came porth, and he built Nineveh and Rehoboth-Ir and Calah, and Resen, between Nineveh and Calah, which is the



And MIZRAIM BEGOT THE LUDITES AND THE ANAMITES AND THE LEHABITES. AND THE NAPHTUHITES. AND THE PATHRUSITES. AND THE CASLUHITES. AND THE CAPHTORITES. FROM WHOM THE PHILISTINES CAME FORTH. And Canaan begot Sidon, his firstborn, and Heth and the Jebusite and the Amorite and the Girgashite and the Hivite and the Archite and the Sinite and the Arvadite and the Zemarite and the Hamarite. Afterward the Clans of the Canaanite



AND THE BORDER OF THE CANAANITE WAS FROM SIDON TILL YOU COME TO GERAR, AS FAR AS GAZA, TILL YOU COME TO SODOM AND GOMOR-RAH AND ADMAH AND ZEBOUM, AS FAR AS LASHA. THESE ARE THE SONS OF HAM ACCORDING TO THEIR CLANS AND THEIR TONGUES. IN THEIR LANDS AND THEIR NATIONS.

SONS WERE BORN, TOO, TO SHEM, THE FATHER OF ALL THE DESCEND-ANTS OF EBER, AND OLDER BROTH-ER OF JAPHETH. THE SONS OF SHEM: ELAM AND ASSHUR AND ARPACHSHAD AND LUD AND ARAM. AND THE SONS OF ARAM: UZ AND HUL AND GETHER AND MASH. AND ARPACHSHAD BEGOT SHELAH AND SHELAH BEGOT EBER.

*EBER : PROM WHOM THE HEBREW TRIBE TOOK THEIR NAME.

AND TO EBER TWO SONS WERE BORN. THE NAME OF ONE WAS PELEG* FOR IN HIS DAYS THE EARTH WAS SPLIT APART; ...



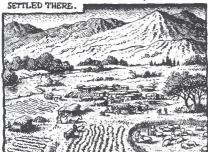
AND HIS BROTHER'S NAME WAS JOKTAN. AND JOKTAN BEGOT ALMODAD AND SHELEPH AND HAZARMAVETH AND JERAH AND HADORAM AND UZAL AND DIK-LAH AND OBAL AND ABIMAEL AND SHEBA AND OPHIR AND HAVILAH AND JOBAB. ALL THESE WERE THE SONS OF JOKTAN.



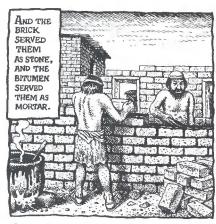
AND THEIR SETTLE-MENTS WERE FROM MESHA TILL YOU COME TO SEPHAR, IN THE EASTERN HIGH-LANDS. THESE ARE THE SONS OF SHEM ACCORDING TO THEIR CLANS AND TONGUES. IN THEIR LANDS AND THEIR NATIONS. THESE ARE THE CLANS OF THE SONS OF NOAH ACCORDING TO THEIR LINEAGE. AND FROM THESE THE NATIONS BRANCHED OUT OVER THE EARTH AFTER THE FLOOD.

hapter 11

AND ALL THE EARTH WAS ONE LANGUAGE, ONE SET OF WORDS. AND IT CAME TO PASS, AS THEY JOURNEYED FROM THE EAST, THAT THEY FOUND A PLAIN IN THE LAND OF SHINAR, AND THEY



And they said to one another, "Come, let us MAKE BRICKS AND BURN THEM HARD."



And they said, "Come, let us build us a city and a tower with its top in the heavens, that we may make us a name, lest we be scattered over the face of all the earth."



And the Lord came down to see the city and the tower that the human creatures had built, and the Lord said...



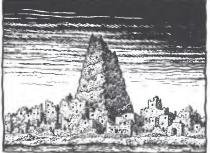
COME, LET US GO DOWN AND COMFOUND THEIR LANGUAGE THERE SO THAT THEY MAY NOT UNDERSTAND ONE ANOTHER'S SPEECH!



And the Lord scattered them from there over the face of all the Earth, and they left off building the city.



THEREFORE IS IT CALLED BABEL, BECAUSE THERE THE LORD CONFOUNDED THE LANGUAGE OF ALL THE EARTH AND FROM THERE THE LORD SCATTERED THEM OVER THE FACE OF ALL THE EARTH.



This is the lineage of Shem. Shem was a hundred years old when he Begot Arpachshad, two years after the Flood. After the Birth of Arpachshad. Shem Lived 500 years and he Begot sons and Daughters.



And Eber Lived Thirty-Four years and he begot Peleg. And Eber Lived after begetting Peleg 430 years and he begot sons



And Serug lived thirty years and he begot Nahor, And Serug lived after begetting Nahor 200 years and he begot sons and Daughters.



And Arpachshad Lived Thirty-Five Years and he begot She-Lah. And Arpachshad Lived Af-TER BEGETTING SHELAH 403 YEARS AND HE BEGOT SONS AND



And Peleg Lived thirty years and he begot Reu. And Peleg Lived apter begetting Reu 209 years and he begot sons and daughters.



And Nahor lived twentynine years and he begot Terah. And Nahor lived After begetting Terah 119 years and he begot sons and daylitededs.



And Shelah lived thirty vears and he begot Eber. And Shelah lived after begetting Eber 403 years and he begot sons and daighters.



And Reu lived thirty-two years and he begot Serug. And Reu lived after begetting Serug 207 years and he begot sons and dauchters.



And Terah Lived seventy years and he begot Abram, Nahor, and Haran.



And this is the lineage of Terah: Terah begot Abram, Nahor, and Haran, and Haran begot Lot.



And Haran died in the lifetime of Terah his father, in the land of his birth, UR of the

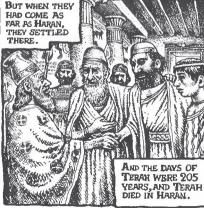


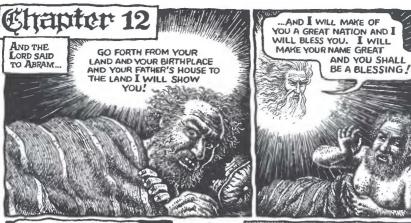
AND ABRAM AND NAHOR TOOK THEM-SELVES WIVES. THE NAME OF ABRAM'S WIFE WAS SARAL AND THE NAME OF NAHOR'S WIFE WAS MILCAH, THE DAUGHTER OF HARAN, THE FATHER OF MILCAH AND THE FATHER OF ISCAH.

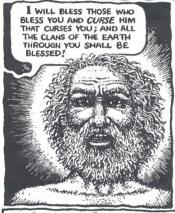


And Terah took Abram his son, his grandson Lot the son of Haran, and his daughter inlaw Sarai, the wife of his son Abram, and he set out with them from Ur of the Chaldees toward the Land of Canaan.





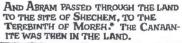




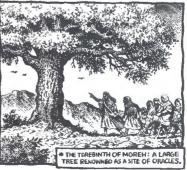
AND ABRAM
WENT FORTH
AS THE
LORD HAD
COMMANDED
HIM, AND
LOT WENT
OUT WITH
HIM.
ABRAM WAS
SEVENTYFIVE YEARS
OLD WHEN
HE LEFT
HARAN.



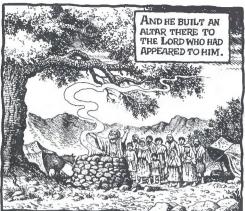
And Aeram took Sarai his wife and Lot his nephew and all the goods they had gotten and the people they had bought in Haran, and they set out on the way to the land of Canaan, and they came to the land of Canaan.











And he pulled up his stakes from there for the high country east of Bethel and pitched his tent with Bethel to the west and Ai to the east, and he built there an altar to the Lord, and he invoked the name of the Lord.

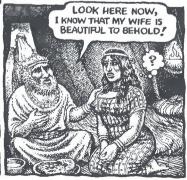


And Abram Journeyed onward by stages to the Negeb.

And there was a famine in the land, and Abram went down to Egypt to Sojourn there, for the famine was severe in the land.



And it came to pass as he drew near to the border of Egypt that he said to Sarai his wife...



EGYPTIANS SEE YOU AND SAY, SHE IS HIS WIFE, THEY WILL MILL KEEP ALIVE!

SAY, I PRAY YOU, THAT YOU ARE MY SISTER, THAT IT MAY GO WELL WITH ME ON YOUR ACCOUNT, AND I SHALL STAY ALIVE BECAUSE OF YOU!

And it came to pass that, when Abram came into Egypt, the Egyptians beheld the woman, that she was very beautiful.

And Pharaoh's courtiers saw her and commended her to Pharaoh, and the Woman was taken into Pharaoh's house.

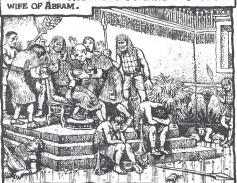




AND IT WENT WELL WITH ABRAM ON HER ACCOUNT, AND HE HAD SHEEP AND CATTLE AND DON-KEYS AND MALE AND FEMALE SLAVES, AND SHE-ASSES AND CAMELS.



And the Lord afflicted Pharaoh and his house-HOLD WITH TERRIBLE PLAGUES BECAUSE OF SARAI THE



AND PHARAOH SUMMONED ABRAM AND SAID ...



WHY DID YOU NOT TELL ME SHE WAS YOUR WIFE?! WHY DID YOU SAY, "SHE'S MY SISTER," SO THAT I TOOK HER



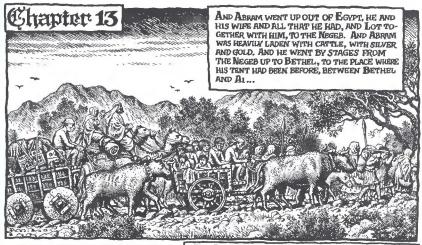




PHARAOH APPOINT-ED MEN OVER HIM AND THEY SENT HIM OUT. WITH HIS WIFE AND ALL THAT HE POS-SESSED.

And



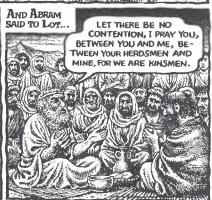


...To the place of the Altar he had Made the first time, and Abram in-Voked there the Name of the Lord. And Lot, too, who came along with Abram, had flocks and herds and tents. And the land could not support their dwelling together. And there was stripe between the herdsmen of Abram's flocks and the herdsmen of Lot's flocks.









IS NOT THE WHOLE LAND
BEFORE YOU? PRAY, KINDLY
PART FROM ME! IF YOU TAKE THE
LEFT HAND, THEN I SHALL GO RIGHT,
AND IF YOU TAKE THE RIGHT HAND,
I SHALL GO LEFT.

And Lot lifted his eyes and beheld all the Plain of Jordan, saw that all of it was well-watered before the Lord's destruction of Sodom and Gomorrah—like the garden of the Lord, like the land of Egypt, till you come to Zoar.

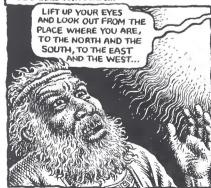


And Lot chose for himself the whole plain of Jordan, and Lot journeyed eastward, and thus they parted from one another. Abram remained in the land of Canaan, while Lot dwelt among the cities of the plain, and he pitched his tent near Sodom.



But the people of Sodom were very evil offenders against the Lord.

AND THE LORD SAID TO ABRAM, AFTER LOT HAD PARTED FROM HIM...





AND I WILL MAKE YOUR SEED LIKE
THE DUST OF THE EARTH—COULD A MAN
COUNT THE DUST OF THE EARTH, SO TOO,
YOUR SEED MIGHT BE COUNTED! ARISE,
WALK ABOUT THE LAND THROUGH ITS
LENGTH AND ITS BREADTH, FOR TO



And Abram took up his tent and came to dwell by the Terebinths of Mamre, which are in Hebron, and he built there an altar to the



Chapter 14

And it came to pass in THE DAYS OF AMRAPHEL, KING OF SHINAR, ARIOCH, KING OF ELLASAR, CHEDOR-LAOMER, KING OF ELAM, AND TIDAL, KING OF GOUM, THAT THESE MADE war on Bera, king of SODOM, AND BIRSHA, KING OF GOMORRAH. ON SHINAB, KING OF ADMAH, AND SHEME-BER, KING OF ZEBOHM, AND THE KING OF BELA, THAT IS, ZOAR. THESE FIVE JOINED FORCES IN THE VALLEY OF SIDDIM. THAT IS. THE DEAD SEA.

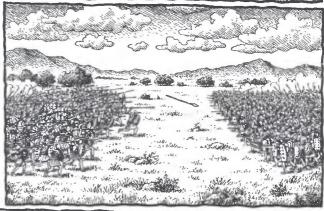




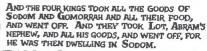
Twelve years they HAD BEEN SUBJECT TO CHEDORLAOMER. AND IN THE THIRTEENTH YEAR THEY REBELLED. AND IN THE FOURTEENTH YEAR CAME CHEDOR -LAOMER AND THE KINGS THAT WERE WITH HIM. AND STRUCK DOWN THE REPHAIM IN ASHTEROTH-Karnaim, and the Zuzim at Ham and THE EMIM AT SHAVEH-KIRLATHAIM, AND THE HORITE IN THE HIGH COUNTRY OF SEIR AS FAR AS EL-PARAN. WHICH IS BY THE WILDERNESS.



AND THE KING OF SODOM AND THE KING OF GOMORRAH AND THE KING OF ADMAH AND THE KING OF ZEBORM AND THE KING OF BELA, THAT IS, ZOAR, WENT FORTH AND JOINED BATTLE WITH THEM IN THE VALLEY OF SIDDIM, WITH CHEDORLAOM-ER, KING OF ELAM, AND TIDAL, KING OF GOHM, AND AM-RAPHEL, KING OF SHINAR, AND ARI-OCH, KING OF ELLA-SAR-FOUR KINGS AGAINST THE FIVE.



And the Valley of Siddim was riddled with bitumen pits, and the kings of Sodom and Gomorrah fled there and leaped into them, while the rest fled to the high country.





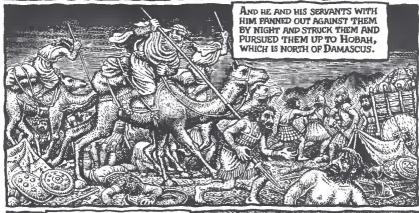


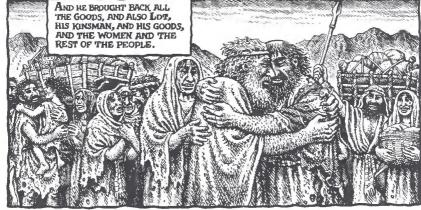
And there came one that had escaped, and told Abram the Hebrew, for he was then encamped at the Terebinths of Mamre the Amorite, kinsman of Eshkol and Aner, who were Abram's confederates.



And when Abram heard that his kinsman was taken captive, he mustered his retainers, born into his household, 318 of them, and went in pursuit up to Dan.





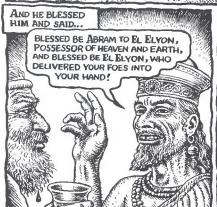


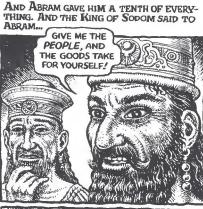
And after he came back from striking down Chedorlaomer and the kings that were with him, the king of Sodom came out to meet him in the Valley of Shaveh, that is, the Valley of the

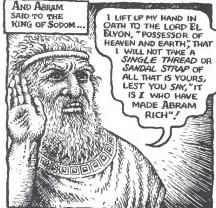


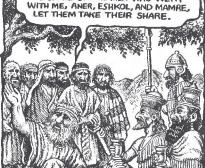
And Melchizedeh, king of Salem, Brought out bread and wine, for he was a priest to El Elyon.*







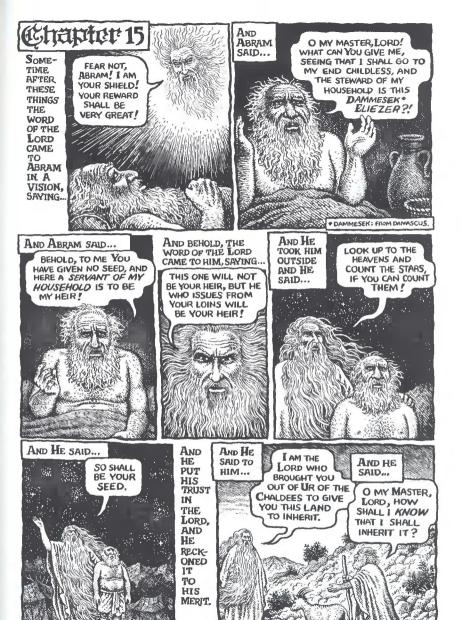




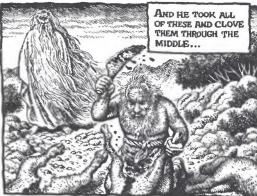
FOR ME, NOTHING BUT WHAT THE

LADS HAVE CONSUMED. AND AS FOR

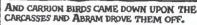
THE SHARE OF THE MEN WHO WENT







...And each set his part opposite the other, but the Birds he did not cut up.







AND AS THE SUN WAS GOLNG DOWN. A DEEP SLUMBER FELL UPON ABRAM. AND NOW A GREAT DARK DREAD DESCEND-**ED UPON** HIM.



AND HE SAID TO ABRAM ...

KNOW WELL THAT YOUR
SEED SHALL BE STRANGERS
IN A LAND NOT THEIR OWN, AND
THEY SHALL BE ENSLAVED
AND OPPRESSED FOUR
HUNDRED YEARS!

BUT UPON THE NATION FOR WHOM THEY SLAVE I WILL BRING JUDGMENT, AND AFTERWARD THEY SHALL COME OUT WITH GREAT SUBSTANCE!



AS FOR YOU, YOU SHALL GO
TO YOUR FATHERS IN PEACE;
YOU SHALL BE BURIED IN RIPE
OLD AGE. AND IN THE FOURTH
GENERATION THEY SHALL COME
HERE AGAIN, FOR THE INIQUITY
OF THE AMORITES IS



And just as the sun had set, there was a thick gloom and, behold, a smoking brazier with a flaming torch passed between those parts.



On that day the Lord made a covenant with Abram, saying...

TO YOUR SEED I HAVE GIVEN THIS LAND, FROM THE RIVER OF EGYPT TO THE GREAT RIVER, THE RIVER EUPHRATES: THE KENITE AND THE KENIZE AND THE KADMONITE AND THE HITTITE AND THE PERIZZITE AND THE REPHAIM AND THE AMORITE AND THE CANAANITE AND THE GIRGASHITE AND THE JEBUSITE.



Chapter 16

Now SARAI. ABRAM'S WIFE. HAD BORNE HIM NO CHILDREN. AND SHE HAD A HAND-MAID, AN EGYPTIAN. WHOSE NAME WAS HAGAR.



And Sarai said to Abram...

LOOK HERE, THE LORD HAS KEPT ME FROM BEARING CHILDREN.
PRAY, COME TO BED WITH MY HANDMAID! PERHAPS MY HOUSE SHALL BE BUILT UP THROUGH HER!



AND ABRAM HEEDED THE WORDS OF SARAI. AND SARAL ABRAM'S WIFE, TOOK HAGAR THE EGYPT-IAN, HER HANDMAID, AFTER ABRAM HAD DWELT TEN YEARS IN THE LAND OF CANAAN, AND SHE GAVE HER TO ABRAM HER HUSBAND, AS A WIFE.



AND HE CAME TO BED WITH HAGAR AND SHE CONCEIVED ...

And when she saw that she had CONCEIVED, HER MISTRESS SEEMED DIMINISHED IN HER EYES.



And Sarai said to Abram... THIS OUTRAGE AGAINST ME IS BECAUSE OF YOU!

I MYSELF PUT MY HAND-MAID IN YOUR LAP, AND NOW THAT SHE SEES THAT SHE HAS CONCEIVED, I'VE BECOME DIMINISHED IN HER EYES!

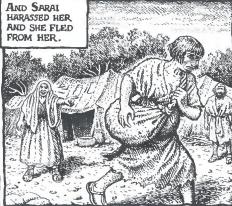


LET THE LORD JUDGE BETWEEN YOU AND ME!



AND ABRAM SAID TO SARAI... LOOK, YOUR HANDMAID IS IN WHATEVER YOU THINK





And the Lord's messenger found her by a spring of water in the wilderness, by the spring on the way to Shur.

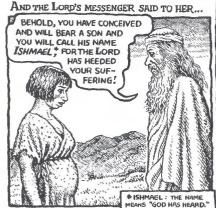


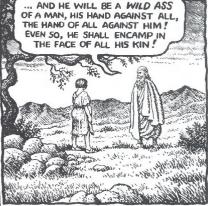












And she called the name of the Lord who had spoken to her, "EL-Roi", for she said...



THEREFORE IS THE WELL CALLED BEER-LAHAI-Roi; WHICH IS BETWEEN KADESH AND BERED. AND HAGAR BORE A SON TO ABRAM. AND ABRAM CALLED HIS SON WHOM HAGAR HAD BORNE ISHMAEL

*BEER-LAHAI-ROI : WELL OF THE LIVING DNE WHO SEES ME."



Chapter 17

And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him...



MULTIPLY YOU VERY GREATLY!

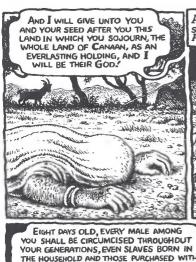
And Abram flung himself on his face, and God spoke to him, saying...

AS FOR ME, THIS IS MY COVENANT WITH YOU: YOU SHALL BE FATHER TO A MULTITUDE OF NATIONS! AND NO LONGER SHALL YOUR NAME BE CALLED ABRAM, BUT YOUR NAME SHALL BE ABRAHAM, FOR I HAVE MADE YOU FATHER TO A MULTITUDE OF NATIONS!



AND I WILL MAKE YOU MOST
ABUNDANTLY FRUITFUL AND MAKE NATIONS
OF YOU, AND KINGS SHALL COME FORTH
FROM YOU! AND I WILL MAINTAIN MY
COVENANT BETWEEN ME AND YOU AND YOUR
SEED AFTER YOU THROUGH THEIR GENERATIONS
AS AN EVERLASTING COVENANT TO BE GOD TO
YOU AND TO YOUR SEED AFTER YOU!





AND GOD SAID TO ABRAHAM

As FOR YOU, YOU SHALL KEEP MY COMMANDMENT, YOU AND YOUR SEED AFTER YOU, THROUGH THE GENERATIONS. THIS IS MY COVENANT WHICH YOU SHALL KEEP, BE-TWEEN ME AND YOU AND YOUR SEED AFTER YOU: EVERY MALE AMONG YOU MUST BE CIRCUMCISED. YOU SHALL CIRCUMCISE THE FLESH OF YOUR

FORESKIN, AND IT SHALL BE THE SIGN OF THE COVENANT BETWEEN ME AND YOU.

THE HOUSEHOLD AND THOSE PURCHASED WITH SILVER FROM ANY FOREIGNER, WHO ARE NOT OF YOUR SEED, THOSE BORN IN YOUR HOUSE-HOLD AND THOSE PURCHASED WITH SILVER MUST BE CIRCUMCISED. THUS SHALL MY COVENANT BE IN YOUR FLESH AS AN EVERLASTING



AND A MALE WITH A FORESKIN, WHO HAS NOT CIRCUMCISED THE FLESH OF HIS PORESKIN, THAT PERSON SHALL BE CUT OFF FROM HIS PEOPLE! HE HAS

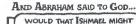


AND GOD SARAI, YOUR WIFE, SHALL SAID TO NO LONGER CALL HERSELF ABRAHAM SARAI. FOR SARAH IS HER NAME!

AND I WILL BLESS HER! INDEED, I WILL GIVE YOU A SON BY HER, AND I WILL BLESS HIM, AND SHE SHALL BECOME NA-TIONS! KINGS OF PEO-PLES SHALL ISSUE FROM HER!

And Abraham flung himself on his face AND HE LAUGHED, SAYING TO HIMSELF ...





AND GOD SAID...

YET SARAH, YOUR WIFE,
15 TO BEAR YOU A SON, AND
YOU SHALL CALL HIS NAME
ISAAC, AND I WILL ESTABLISH MY COVENANT,
WITH HIM AS AN EVERLASTING COVENANT,

CALL HIS NAME
ACC, AND I WILL ESSLISH MY COVENANT
TH HIM AS AN EVERASTING COVENANT,
FOR HIS SEED
AFTER HIM.

AS FOR ISHMAEL, I

HAVE HEARD YOU. BEHOLD

MAKE HIM FRUITFUL, AND

WILL MULTIPLY HIM MOST

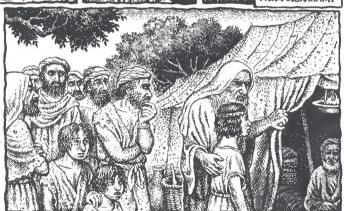
ABUNDANTLY! TWELVE

CHIEFTAINS SHALL HE BE-

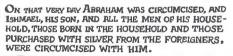
I WILL BLESS HIM AND



AND ABRAHAM TOOK ISHMAEL. HIS SON, AND ALL THE SLAVES BORN IN HIS HOUSEHOLD AND THOSE PURCHASED WITH SILVER, **EVERY MALE** AMONG THE PEOPLE OF ABRAHAM'S HOUSEHOLD. AND HE CIRCUM-CISED THE FLESH OF THEIR FORESKIN ON THE VERY DAY THAT GOD HAD SPOKEN TO HIM.



And Abraham was ninety-nine years old when the flesh of his foreskin was circumcised. And Ishmael was Thirteen years old when the flesh of his foreskin was circumcised.









AND THE LORD APPEARED TO HIM IN THE TERE-BINTHS OF MAMRE WHEN HE WAS SIT-TING BY THE TENT FLAP IN THE HEAT OF THE DAY.



AND HE RAISED HIS EYES AND LOOKED AND, BEHOLD, THREE MEN WERE STANDING BEFORE HIM!



HE SAW, AND HE RAN TO MEET THEM FROM THE TENT FLAP, AND BOWED TO THE GROUND. AND HE SAID...

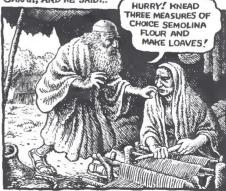


FETCHED, AND BATHE YOUR FEET, AND STRETCH OUT UNDER THE TREE, AND LET ME FETCH A MORSEL OF BREAD, AND REFRESH YOURSELVES, THEN GO ON - FOR HAVE YOU NOT COME BY YOUR SERVANT?





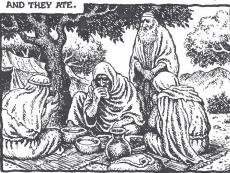
AND ABRAHAM HASTENED TO THE TENT TO SARAH, AND HE SAID...



And to the herd Abraham ran and fetched a tender and goodly calf and gave it to the lad, who hastened to prepare it.



And he fetched curds and milk and the CALF That had been prepared, and he set these before Them, and he stood by them under the tree,









And Sarah was listening at the tent flap, which was behind him...



And Abraham and Sarah Were old, and well advanced in years. Sarah no longer had her woman's FLOW. And Sarah laughed to herself, saying...

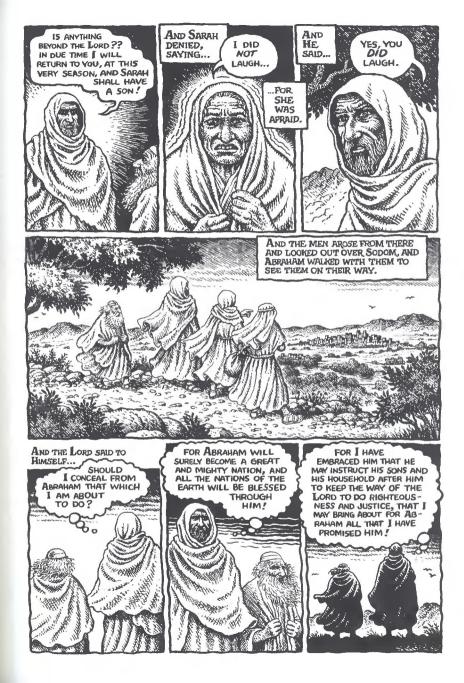
NOW THAT I'M WITHERED, SHALL I HAVE PLEASURE, AND MY HUSBAND SO OLD?!

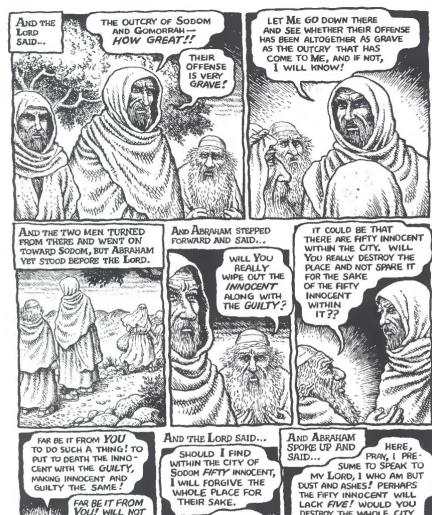


AND THE LORD SAID TO ABRAHAM...

THAT SARAH LAUGHED, SAVING, "SHALL I REALLY GIVE BIRTH, OLD AS I AM??"







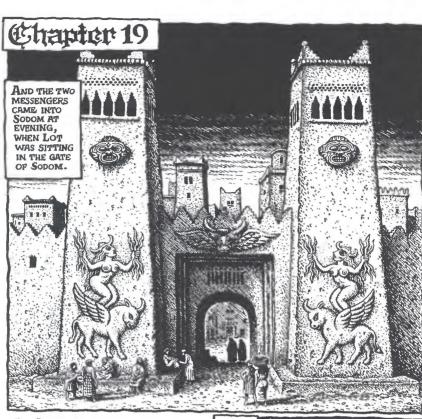




DESTROY THE WHOLE CITY FOR THE FIVE ??

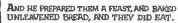








And he pressed them hard, and they turned his way and came into his house.







They had not yet lain down when the townsmen, the men of Sodom, from lads to elders, every last man of them, gathered about the house.

And they Shouted to Lot and SAID TO HUM...

WHERE ARE THE MEN WHO CAME TO YOU TONIGHT ???

BRING THEM OUT TO US SO THAT WE MAY KNOW THEM!!

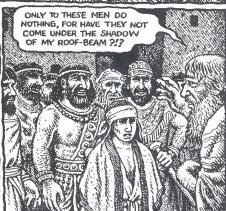




And Lot went out to them at the entrance, closing the door behind him, and he said...

BROTHERS, DO NO HARM! LOOK,
I HAVE TWO DAUGHTERS WHO HAVE
KNOWN NO MAN! LET ME BRING THEM
OUT TO YOU, AND YOU CAN DO TO







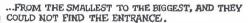
AND THEY PRESSED HARD AGAINST THE PERSON OF LOT, AND PUSHED FORWARD TO BREAK DOWN THE DOOR.



And the two men reached out their hands and pulled Lot into the house with them and closed the door.



And the men at the entrance of the house they struck with Blinding light...

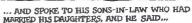


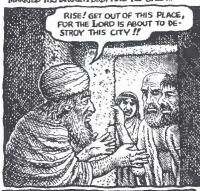






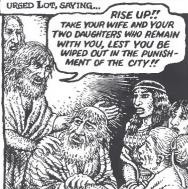








AND AS THE DAWN BROKE THE MESSENGERS



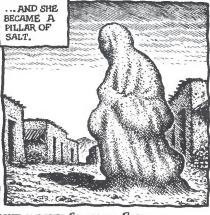
And still he lingered, and the Men Seized his hand and his wife's hand and the hands of his two daughters, in the Lord's Mercy upon him, and brought him out and left him outside the city.











And Abraham hastened early in the morning to the place where he had stood in the presence of the Lord. And he looked out over Sodom and Gomorrah and over all the land of the plain, and he saw, and behold, smoke was rising like the smoke from a kiln!





AND IT CAME TO PASS. WHEN GOD DESTROYED THE CITIES OF THE PLAIN, THAT GOD RE-MEMBERED ABRAHAM AND SENT LOT OUT FROM THE MIDST OF THE DESTRUCTION. AND LOT WENT UP OUT OF ZOAR AND SETTLED IN THE HIGH COUNTRY, AND HIS TWO DAUGHTERS WITH HIM, FOR HE WAS AFRAID TO DWELL IN ZOAR, AND HE DWELT IN A CERTAIN CAVE, HE AND HIS TWO DAUGHTERS.



AND THE OLDER ONE SAID TO THE YOUNGER ...

OUR FATHER IS OLD, AND THERE IS NO MAN ON EARTH TO COME TO BED WITH US



COME. LET'S GIVE OUR FATHER WINE TO DRINK, AND LET'S LIE WITH HIM SO THAT WE MAY KEEP ALIVE SEED FROM OUR FATHER!



AND THAT NIGHT THEY GAVE THEIR FATHER



. AND THE OLDER ONE CAME AND LAY WITH HER FATHER, AND HE KNEW NOT WHEN SHE LAY DOWN OR WHEN SHE AROSE.



AND ON THE NEXT DAY THE OLDER ONE SAID TO THE YOUNGER ...

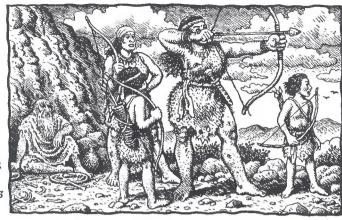
BEHOLD, LAST NIGHT I LAY WITH MY FATHER. LET'S GIVE HIM WINE TO DRINK AGAIN TONIGHT, AND YOU GO AND LIE WITH HIM, SO THAT WE MAY KEEP ALIVE SEED FROM OUR FATHER!



And on that night again they gave their FATHER WINE TO DRINK, AND THE YOUNGER ONE AROSE AND LAY WITH HIM, AND HE KNEW NOT WHEN SHE LAY DOWN OR WHEN SHE AROSE.



AND THE TWO DAUGHTERS OF LOT CONCEIVED BY THEIR FATHER. AND THE OLDER ONE BORE A SON AND CALLED HIS NAME MOAB: HE IS THE FATHER OF THE MOABITES OF OUR DAYS. AND THE YOUNGER ONE AS WELL BORE A SON AND CALLED HIS NAME BEN-AMMI: HE IS THE FATHER. OF THE AMMONITES OF OUR DAYS.





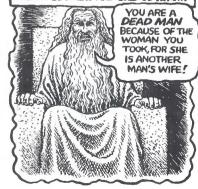
AND ABRAHAM
JOURNEYED
ONWARD FROM
THERE TO THE
MEGER REGION
AND DWELT
BETWEEN
KADESH AND
SHUR, AND HE
SOJOURNED
IN GERAR.
AND ABRAHAM
SAID OF
SARAH, HIS
WIFE...



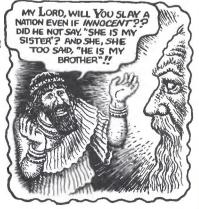
And Abimelech, the king of Gerar, sent and took Sarah.



AND GOD CAME TO ABIMELECH IN A DREAM BY NIGHT AND SAID TO HIM...



BUT ABIM-ELECH HAD NOT COME NEAR HER, AND HE SAID...



WITH A PURE HEART AND WITH CLEAN HANDS I HAVE DONE THIS!



AND GOD SAID TO HIM IN THE DREAM...

INDEED, I KNOW THAT WITH A PURE HEART YOU HAVE DONE THIS, AND I ON MY PART HAVE PREVENTED YOU FROM OFFENDING AGAINST ME, AND SO I HAVE NOT ALLOWED YOU TO TOUCH HER.



NOW SEND BACK THE MAN'S WIFE, FOR HE IS A PROPHET, AND HE WILL INTERCEDE FOR YOU, THAT YOU MAY LIVE!



And if you do *not*Send her back, know that
You are doomed to *die*, you
and all that belong to you!



And Abimelech rose early in the morning and called to all his servants.



And he told all these things in their ears, and the men were deeply afraid.

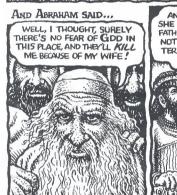


And Abimelech summoned Abraham and Said to him...









AND, IN POINT OF FACT,
SHE IS MY SISTER, MY
FATHER'S DAUGHTER, THOUGH
NOT MY MOTHER'S DAUGHTER ... AND SHE BECAME
MY WIFE!

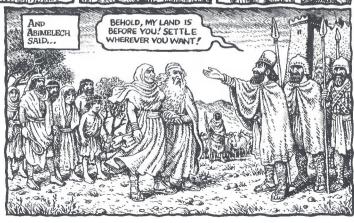


AND SO IT HAPPENED, WHEN THE GODS MADE ME A WANDERER FROM MY FATHER'S HOUSE, THAT I TOLD HER, "THIS IS THE KINDNESS WHICH YOU SHALL DO FOR ME: IN EVERY PLACE TO WHICH WE COME, SAY OF ME, HE IS MY BROTHER"."

WHAT THEN



AND ABIM-ELECH TOOK SHEEP AND CATTLE AND MALE AND FEMALE SLAVES, AND GAVE THEM TO ABRA-HAM, AND HE SENT BACK TO HIM SARAH, HIS WIFE.



And to Sarah he said...

BEHOLD, I HAVE GIVEN A THOU-SAND PIECES OF SILVER TO YOUR BROTHER. LET IT HEREBY SERVE YOU AS A SHIELD AGAINST AC-CUSING EYES FOR EVERYONE WHO IS WITH YOU, AND YOU ARE NOW PUBLICLY VINDICATED.



So Abraham prayed to God, and God healed Abimelech and HIS WIFE AND HIS SLAVE-WOMEN, AND THEY GAVE BIRTH. FOR THE LORD HAD SHUT FAST EVERY WOMB IN THE HOUSE OF ABIMELECH BECAUSE OF SARAH, THE WIFE OF ABRAHAM.



hapter 21

AND THE LORD SINGLED OUT SARAH AS HE HAD SAID, AND THE LORD DID FOR SARAH AS HE HAD SPOKEN. AND SARAH CONCEIVED AND BORE A SON TO ABRAHAM IN HIS OLD AGE AT THE SET TIME OF WHICH GOD HAD SPOKEN TO HIM. AND ABRAHAM CALLED HIS NAME ISAAC* AND ABRA-HAM CIRCUMCISED ISAAC HIS SON WHEN HE WAS EIGHT DAYS OLD, AS GOD HAD COMMANDED.



*ISAAC: HEBREW: "HE WHO LAUGHS

And Abrahah was a hundred YEARS OLD WHEN ISAAC HIS SON WAS BORN TO HIM. AND SARAH SAID ...

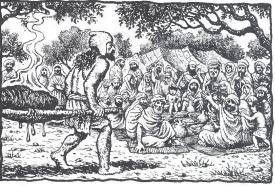


AND SHE SAID...

WHO WOULD HAVE UTTERED TO ABRAHAM, SARAH IS SUCKLING SONS!" FOR I'VE BORNE HIM A SON IN



And the child grew and was weaned, and Abraham MADE A GREAT FEAST ON THE DAY ISAAC WAS WEANED.



And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking...



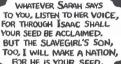
... and she SAID TO Abraham...

CAST OUT THIS
SLAVEGIRL AND HER
SON, FOR THE SLAVEGIRL'S SON SHALL NOT
INHERIT WITH MY SON,
WITH ISAAC!!



And the thing seemed evil in Abraham's eyes because it concerned a son of his. And God said to Abraham...

LET IT NOT SEEM EVIL IN
YOUR EYES ON ACCOUNT OF THE
LAD, AND ON ACCOUNT OF YOUR



And Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, placing them on her shoulder

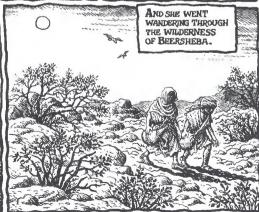






AND HE GAVE HER THE CHILD AND SENT HER AWAY.

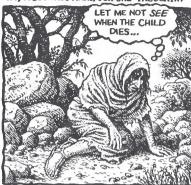




And the water in the skin was spent, and she FLUNG THE CHILD UNDER ONE OF THE BUSHES.



AND SHE WENT AND SAT DOWN A GOOD WAY OFF, A BOWSHOT AWAY, FOR SHE THOUGHT ...



AND SHE SAT AT A DISTANCE AND RAISED HER VOICE AND WEPT.



AND GOD HEARD THE VOICE OF THE LAD ...



...AND GOD'S MESSENGER CALLED OUT FROM THE HEAV-ENS AND SAID TO HER ...



FEAR NOT, FOR GOD HAS HEARD THE LAD'S VOICE WHERE HE IS!



RISE, LIFT UP THE LAD AND HOLD HIM BY THE HAND, FOR I WILL MAKE OF HIM A GREAT NATION!



AND GOD OPENED HER EYES AND SHE SAW A WELL OF WATER.



And she went and filled the skin with water and gave it to the Lad to Drink.



And God was with the lad, and he grew up and abided in the wilderness, and he became a seasoned archer--



And he dwelt in the wilderness of Paran, and his mother took him a wife from the



And IT
HAPPENED
AT THAT
TIME THAT
ABIMELECH
AND PHICOL,
THE CHIEF
CAPTAIN OF
HIS TROOPS
WITH HIM,
SPOKE TO
ABRAHAM,
SAYING...



THEREFORE, SWEAR
TO ME BY GOD THAT YOU
WILL NOT DEAL FALSELY WITH
ME, NOR WITH MY SON,
NOR WITH MY SON'S SON'S



LIKE THE KINDNESS
I HAVE DONE YOU, SO
SHALL YOU DO FOR ME,
AND FOR THE LAND IN
WHICH YOU HAVE
SOJOURNED,



AND ABRAHAM SAID ...



BUT THEN ABRAHAM REPROACHED ABIMBLECH CONCERNING THE WELL OF WATER WHICH THE SERVANTS OF ABIMELECH HAD SEIZED.



And Abraham took sheep and cattle and gave them to Abimelech, and the two of them sealed a pact. And Abraham set apart seven ewes of the flock, and Abimelech said to Abraham...





Therefore did he call the NAME OF THE PLACE BEERSHEBA; FOR THERE DID THE TWO OF THEM SWEAR.



And they sealed a pact in Beersheba, and Abimblech Arose, and Phicol, captain of his troops with him, and they returned to the land of the Philistines.



AND ABRAHAM PLANTED A TAMARISK AT BEERSHEBA. AND HE INVOKED THERE THE NAME OF THE LORD. EVERLASTING GOD. AND ABRAHAM SOJOURNED IN THE LAND OF THE PHILISTINES MANY DAYS.



Chapter 22

And it came to pass after these things that God tested Abraham. And He said to him...



... And he said...



AND HE SAID ...

TAKE NOW YOUR 50N, YOUR
ONLY ONE, WHOM YOU LOVE, ISAAC,
AND GO FORTH TO THE LAND OF
MORIAH AND OFFER HIM UP AS A
BURNT OFFERING ON ONE OF THE
MOUNTAINS WHICH I SHALL TELL

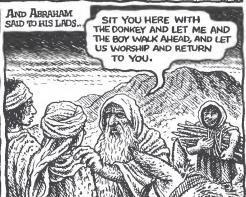


AND ABRAHAM ROSE EARLY IN THE MORNING AND SADDLED HIS DONKEY AND TOOK HIS TWO LADS WITH HIM, AND ISAAC, HIS SON, AND HE SPLIT WOOD FOR THE OFFERING AND ROSE AND JOURNEYED TO THE PLACE THAT GOD HAD TOLD HIM.





On the third day Abraham Raised



And Abraham took the wood for the offering and put it on Isaac his son, and he took in his hand the fire and the cleaver, and the two of them went up



AND ISAAC SAID TO ABRAHAM, HIS FATHER ...





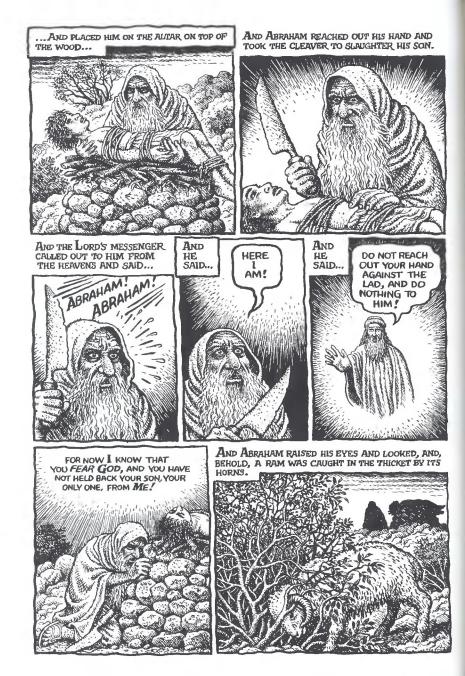


AND THE TWO OF THEM WENT TOGETHER.
AND THEY CAME TO THE PLACE THAT GOD HAD
TOLD TO HIM, AND ABRAHAM BUILT THERE AN
ALTAR, AND LAID OUT THE WOOD...



... AND BOUND ISAAC, HIS SON ...





And Abraham went and took the ram and offered him up as a burnt offering instead



And Abraham called the name of the place YHWHYIREH," AS IT IS SAID TO THIS DAY, "ON THE MOUNT OF THE LORD THERE IS SEEING!"



"HE SEES," OR,"HE WILL BE SEEN, DEPENDING ON HOW THE VERB IS VOCALIZED.

And the Lord's messenger called out to Abraham once again from the heavens, and he said...

I SWEAR, DECLARES THE LORD, THAT BECAUSE YOU HAVE DONE THIS THING AND HAVE NOT HELD BACK YOUR SON, YOUR ONLY ONE, I WILL GREATLY MULTIPLY YOUR SEED, AS THE STARS IN THE HEAVENS, AND AS THE SAND ON THE SHORE OF THE SEA.



AND YOUR SEED SHALL
TAKE HOLD OF THE GATE OF
ITS ENEMIES, AND ALL THE
NATIONS OF THE EARTH WILL
BE BLESSED THROUGH YOUR
SEED BECAUSE YOU HAVE



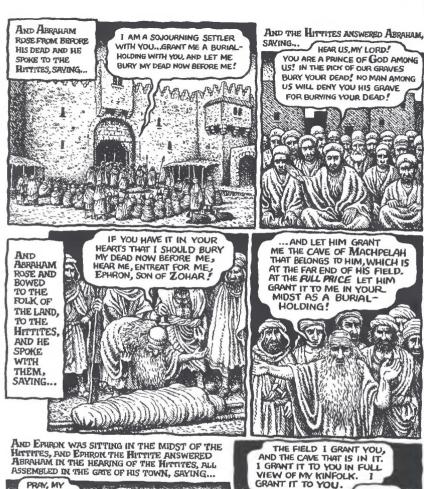
And Abraham returned to his Lads, and they rose and went together to Beersheba.

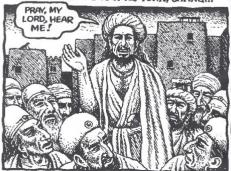


AND IT CAME TO PASS AFTER THESE THINGS THAT IT WAS TOLD TO ABRAHAM, SAYING, "BEHOLD, MILCAHLTOO, HAS BORNE SONS TO NAHOR, YOUR BROTHER. UZ, HIS FIRST-BORN, AND BUZ, HIS BROTH-ER AND KEMUEL, THE FATHER OF ARAM, AND CHES-ED AND HAZO AND PILDASH AND JIDLAPH, AND BETHUBL. AND BETHUEL BEGOT RE-BEKAH. THESE EIGHT MIL-CAH BORE TO NAHOR, ABRA-HAM'S BROTHER. AND HIS CONCUBINE, WHOSE NAME WAS REUMAH, SHE TOO GAVE BIRTH-TO TEBAH, AND TO Gaham, and to Tahash, AND TO MAACAH"

AND SARAH'S LIFE WAS 127 YEARS, THE YEARS OF SARAH'S LIFE. AND SARAH DIED IN KARIATH-ARBA. WHICH IS NOW HEBRON. IN THE LAND OF CANAAN. AND ABRAHAM CAME TO MOURN SARAH AND TO KEEN FOR HER.

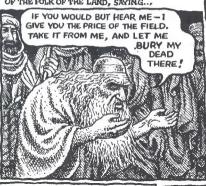








And Abraham Bowed before the folk of the Land, and he spoke to Ephron in the hearing of the folk of the Land, saying...



And Ephron Answered Abraham, Saying...

PRAY, MY LORD, HEAR
ME! LAND FOR 400
SILVER SHEKELS BETWEEN
ME AND YOU, WHAT DOES

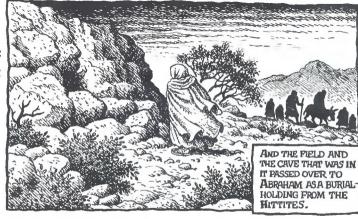


And Abraham Heeded Ephron, and Abraham weighed out to Ehran the silver that he spoke of in the hearing of the Hittites, 400 silver shekels at the going merchants' bate.



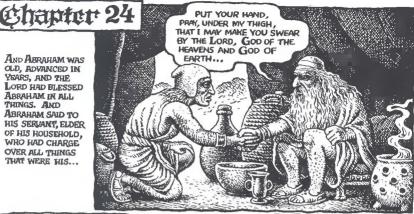
AND EPHRON'S FIELD AT MACHPEL AU BY MAMRE, THE FIELD AND THE CAVE THAT WAS IN IT AND EVERY TREE IN THE FIELD. WITHIN ITS BOUNDARIES ALL AROUND PASSED OVER TO ABRAHAM AS A POSSESSION. IN FULL VIEW OF THE HITTITES ALL THE ASSEMBLED IN THE GATE OF HIS TOWN.

AND THEN ABRAHAM BURIED SARAH HIS WIFE IN THE CAVE OF THE. MACHPELAH FIELD BY MAMRE. WHICH IS NOW HEBRON. IN THE LAND OF CANAAN.



AND ABRAHAM WAS OLD, ADVANCED IN YEARS, AND THE LORD HAD BLESSED ABRAHAM IN ALL THINGS. AND ABRAHAM SAID TO HIS SERVANT, ELDER OF HIS HOUSEHOLD. WHO HAD CHARGE OVER ALL THINGS

THAT WERE HIS ...



... THAT YOU SHALL NOT TAKE A WIFE FOR MY SON FROM THE DAUGHTERS OF THE CANAANITE IN WHOSE MIDST 1 DWELL, BUT TO MY LAND AND TO MY BIRTHPLACE YOU SHALL GO, AND YOU SHALL TAKE A WIFE FOR MY SON, FOR



AND THE SERVANT SAID TO

PERHAPS THE WOMAN WILL NOT WANT TO COME AFTER ME TO THIS LAND! MUST I INDEED BRING YOUR SON BACK TO THE LAND YOU LEFT ?



And Abraham said to him.

WATCH YOURSELF! ON NO ACCOUNT MUST YOU BRING MY SON BACK THERE!



THE LORD GOD OF THE HEAVENS, WHO TOOK ME FROM MY FATHER'S HOUSE AND FROM THE LAND OF MY BIRTHPLACE, AND WHO SPOKE TO ME, AND WHO SWORE TO ME, SAY-ING,"TO YOUR SEED I WILL GIVE THIS LAND, HE SHALL SEND HIS MESSENGER BEFORE YOU AND YOU SHALL TAKE A WIFE FOR MY SON THERE.

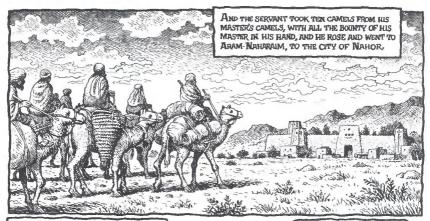


AND IF THE WOMAN SHOULD NOT WANT TO GO AFTER YOU, YOU SHALL BE CLEAR OF THIS VOW OF MINE, ONLY YOU MUST NOT BRING MY SON BACK THERE!



AND THE SERVANT PUT HIS HAND UNDER ABRAHAM'S THIGH, AND HE SWORE TO HIM CONCERNING THIS THING.





And he made the camels kneel outside the city by the well of water at eventide, the hour when the water-drawing women come out.



AND HE SAID ...

LORD, GOD OF MY MASTER ABRAHAM, PRAY GRANT ME GOOD SPEED THIS DAY, AND DO KINDNESS TO MY MAS-TER, ABRAHAM! HERE, I AM POISED BY THE SPRING OF WATER, AND THE DAUGH-TERS OF THE MEN OF THE TOWN ARE COMING OUT



LET IT BE THAT THE YOUNG WOMAN TO WHOM I SAY, "PRAY, TIP DOWN YOUR UJG THAT I MAY DRINK", IF SHE SAYS, "PRINK, AND YOUR CAMELS, TOO, I SHALL WATER," SHE IT IS WHOM YOU HAVE MARKED FOR YOUR SERVANT, FOR ISAAC, AND BY THIS I SHALL KNOW THAT YOU HAVE SHOWN KINDNESS UNTO MY MASTER!"



He had barely finished speaking when, behold, Rebeigh was coming out, who was born to Betheuel, son of Milcah, the wife op Abrahan's brother, Nahor, with her jug on her shoulder.



And the Young woman was very comely to look at, a virgin, no man had known her. And she came down to the spring and filled her jug



And she came back up, and the servant ran toward her and said...





AND SHE HURRIED AND EMPTIED HER JUG INTO THE TROUGH, AND SHE RAN AGAIN TO THE WELL TO DRAW WATER AND DREW WATER FOR ALL HIS CAMELS. AND THE MAN WAS GAZING AT HER, KEEP-ING SILENT, TO KNOW WHETHER THE LORD HAD GRANTED SUCCESS TO HIS JOURNEY.



And it came to pass, when the camels had drunk their fill, that the man took a gold nose ring, a half-shekel in weight, and two bracelets for her arms, ten gold shekels in weight.



AND HE SAID ...

WHOSE DAUGHTER
ARE YOU? TELL ME, PRAY,
15 THERE ROOM IN YOUR
FATHER'S HOUSE FOR US
TO SPEND THE NIGHT?



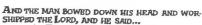
AND SHE SAID TO HIM ...

I AM THE DAUGHTER OF BETHUEL, THE SON OF MILCAH, WHOM SHE BORE TO NAHOR.





And the young woman ran and told her mother's household about these trings. And Rebekah had a brother whose name was Laban.

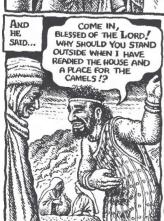




And Laban ran out to the man by the spring. Having seen the nose ring and the bracelets on his sister's arms, and having heard the words of Rebeigh his sister, saving, "Thus the man spoke to me," he came up to the man and, behold, he was standing over the camels by the spring.

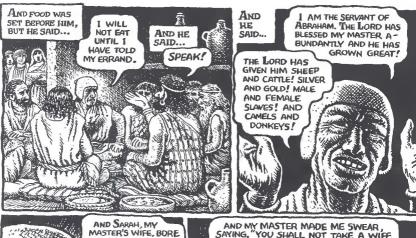


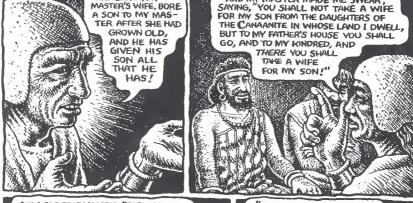


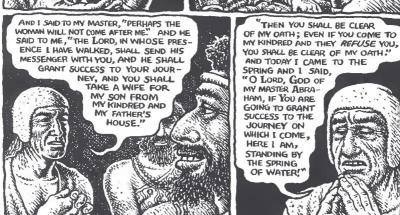


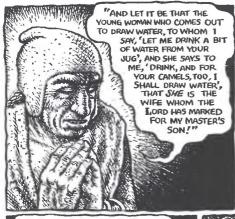
And the man came into the house and unharnessed the camels; and he gave bran and feed to the camels, and water to bathe his feet and the feet of the men who were with him.

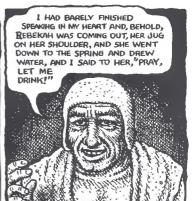












AND SHE HURRIED AND TIPPED DOWN THE JUG THAT SHE CARRIED, AND SAID, ORINK, AND YOUR, CAMELS, TOO, I SHALL WATER, AND THE CAMELS, TOO, SHE WATERED, AND I ASKED HER, SAYING, "WHOSE DAUGHTER ARE YOU?" AND SHE SAID, "THE DAUGHTER ARE YOU?" AND SHE SAID, "THE DAUGHTER OF BETHUEL, SON OF NAHOR, WHOM MILCAH



AND I PUT THE RING IN HER NOSE ... AND I WORSHIPPED AND THE BRACE -AND BOWED TO THE LETS ON HER ARMS ... LORD AND BLESSED THE LORD, GOD OF MY MASTER ABRAHAM. WHO GUIDED ME ON THE RIGHT WAY TO TAKE THE DAUGHTER OF MY MASTER'S BROTHER FOR HIS SON!

AND SO, IF YOU MEAN TO ACT WITH STEADFAST KINDNESS TOWARD MY MASTER, TELL ME, AND IF NOT, TELL ME, THAT I MAY TURN TO THE RIGHT HAND OR



AND LABAN ANSWERED AND SAID...

HERE IS
REBEKAH
BEFORE YOU...
TAKE HER AND
GO, AND LET
HER BE WIFE
TO YOUR
MASTER'S SON
AS THE
LOAD HAS
SPOKEN!



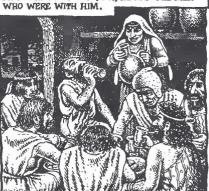
And it came to pass that when Abraham's servant heard thise words he bowed to the ground to the Lord.



AND THE SERVANT TOOK OUT ORNAMENTS OF SILVER AND GOLD, AND GARMENTS, AND HE GAVE THEM TO REBEKAH, AND HE GAVE PRESENTS TO HER BROTHER AND TO HER MOTHER.



AND THEY ATE AND DRANK, HE AND THE MEN



AND THEY SPENT THE NIGHT AND ROSE IN THE MORNING, AND HE SAID ...



AND HER BROTHER AND HER MOTHER SAID ...



AND HE SAID TO

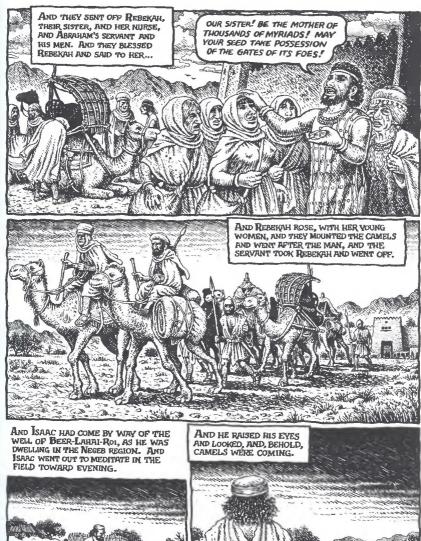
DO NOT HINDER ME, THEM ... SEEING THAT THE LORD HAS MADE MY ERRAND SUCCESSFUL! SEND ME OFF, THAT I MAY GO TO MY MASTER!

AND THEY CALLED REBEKAH AND SAID TO HER ...





AND SHE 1 WILL! SAID.











And the servant recounted to Isaac all the things he had done.



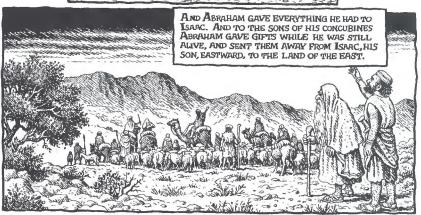
AND ISAAC BROUGHT HER INTO THE TENT OF SARAH, HIS MOTHER, AND TOOK REBEKAH AS WIFE. AND HE LOVED HER, AND ISAAC FOUND SOLACE AFTER THE DEATH OF HIS MOTHER.



AND ABRAHAM TOOK ANOTHER WIFE. AND HER NAME WAS KETURAH. AND SHE BORE HIM ZIMRAN AND JOKSHAN AND MEDAN AND MIDIAN AND ISHBAK AND SHUAH.



AND JOKSHAN BEGOT SHEBA AND DEDAN, AND THE SONS OF DEDAN WERE THE ASHURIM AND THE LETUSHIM AND THE LEUM-MIM. AND THE SONS OF MIDIAN WERE EPHAH AND EPHER AND ENOCH AND ABIDA AND ELDAAH. ALL THESE WERE THE DESCEND-ANTS OF KETURAH.



AND THESE ARE THE DAYS OF THE YEARS of the Life OF ABRAHAM. WHICH HE LIVED: 175 YEARS, AND ABRAHAM BREATHED HIS LAST AND DIED AT A RIPE OLD AGE, OLD AND SATED WITH YEARS, AND HE WAS GATHERED TO HIS KINFOLK.



AND ISAAC AND ISHMAEL, HIS SONS, BURIED HIM IN THE MACHPELAH CAVE IN THE FIELD OF EPHRON, SON OF ZOHARTHE HITTITE. WHICH FACES MAMRE. THE FIELD THAT ABRAHAM HAD BOUGHT FROM THE HITTITES. THERE ABRAHAM WAS BURIED, WITH SARAH. HIS WIFE.

AND IT CAME TO PASS AFTER THE DEATH OF ABRAHAM THAT GOD BLESSED HIS SON ISAAC, AND ISAAC SETTLED NEAR BEER-LAHAI-ROI.

And this is the Lineage of Abraham whom Hagar, the Egypthan, Sarah's slave-girl, bore to Abraham. And these are the names of the sons of Ishmael according to their lineage.























These are the sons of Ishmael, and these are their names, by their towns and by their strongholds, twelve chieptains according to their clans.

And these are the years of the LIFE of Ishmel: 137 years. And he breathed his last and died and he was gathered to his kurolk. And they ranged from Havilah to Shur, which faces Egypt, and till you come, to Assume

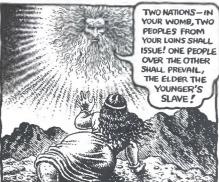


And this is the lineage of Isaac, son of Abraham. Abraham begot Isaac. And Isaac was forcy years old when he took as wife. Rebekah, daughter of Bethuel the Aramean from Paddan-Aram, sister of Laban the Aramean. And Isaac Pleaded with the Lord on behalf of his wife, for she was barren.





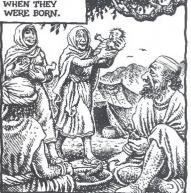
And she went to inquire of the Lord. And the Lord said to her...



And when her time was come to give birth, behold, there were twins in her womb. And the first one came out ruddy, like a harry mantle all over, and they called his name Esau. Then his brother came out, his hand grasping Esau's heel, and they called his name Jacob.



AND ISAAC WAS SIXTY YEARS OLD WHEN THEY



And the lads grew up, and Esau was a man skilled in hunting, a man of the field.

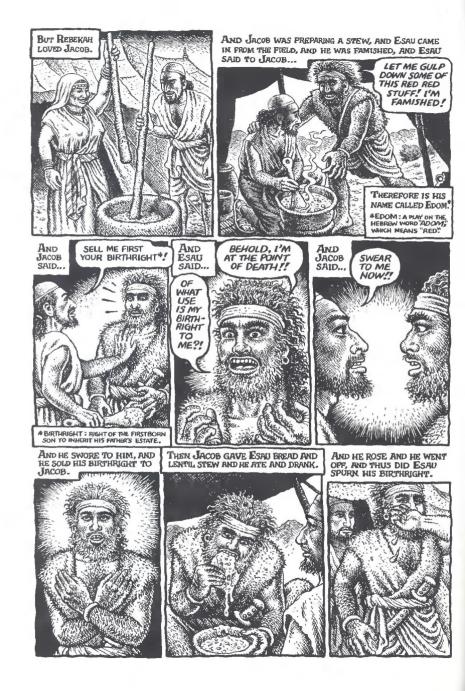


And Jacob was a mild man, a dweller in tents.



And Isaac Loved Esau because HE HAD A TASTE FOR GAME.

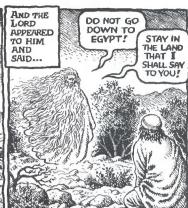




Eliapter 26 AND THERE WAS A PAMINE IN THE LAND-ASIDE FROM THE PORMER. FAMINE THAT WAS IN THE DAYS OF ABRAHAM-AND ISAAC WENT TO ABIMELECH. KING OF THE

IN GERAR.





SOJOURN IN THIS LAND SO THAT I MAY BE WITH YOU AND BLESS YOU, FOR TO YOU AND YOUR SEED I WILL GIVE ALL THESE LANDS, AND I WILL FUL-FILL THE OATH THAT I SWORE TO ABRAHAM, YOUR FATHER, AND I WILL MULTIPLY YOUR SEED LIKE THE STARS IN



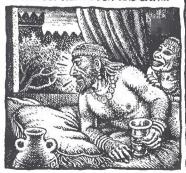
AND I WILL GIVE TO YOUR SEED ALL THESE LANDS, AND ALL THE NA-TIONS OF THE EARTH SHALL BE BLESSED THROUGH YOUR SEED BECAUSE ABRAHAM LISTENED TO MY VOICE AND KEPT MY CHARGE, MY COM-MANDMENTS, MY STATUTES. AND MY TEACHINGS.



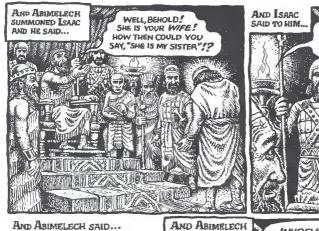
AND ISAAC DWELT IN GERAR. AND THE MEN OF THE PLACE ASKED OF HIS WIFE, AND HE SAID, "SHE IS MY SISTER", FEARING TO SAY, "MY WIFE"-"LEST THE MEN OF THE PLACE HILL ME OVER REBEKAN, FOR SHE IS COMELY TO LOOK AT."



And it came to pass, when he had BEEN THERE FOR SOME TIME. THAT ABI-MELECH, KING OF THE PHILISTINES, LOOKED OUT THE WINDOW AND SAW ...

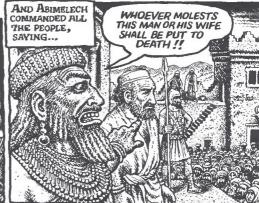












AND ISAAC SOWED IN THAT LAND, AND HE REAPED THAT YEAR A HUNDREDFOLD. AND THE LORD BLESSED HIM. AND THE MAN BECAME EVER GREATER UNTIL HE WAS VERY GREAT. AND HE HAD POSSESSIONS OF FLOCKS AND HERDS AND MANY SLAVES...



And all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped up, filling them with earth.



AND ABIMELECH SAID TO ISAAC...

GO AWAY FROM US! YOU'VE GROWN FAR TOO POWERFUL FOR US!

And Isaac went off from there and pitched his camp in the wad!* of Gerar, and he dwelt there.



*WAD! : A DRY RIVERSED THAT RUNS WITH WATER ONLY DURING THE RAINY SEASON.

And Isaac due anew the wells of water that had been dug in the days of Abraham, his father, which the Philistines had stopped up after Abraham's derth, and he gave them the same names his father, had given them.



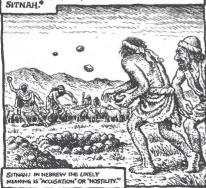
And Isaac's servants dug in the wadl, and they pound there a well of fresh water. And the shepherds of Gerar quarreled with Isaac's shepherds,



AND HE CALLED THE NAME OF THE WELL ESEK, FOR THEY HAD CONTENDED WITH HIM.

**ESEK: IN HEBREW, ROUGHLY, "CONTENTION."

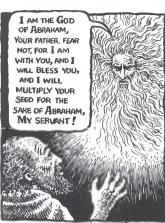
And they dug another well, and they quarreled over it, too, and he called its name Sitnah.*



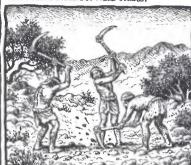
And he pulled up stakes from there and dug another well, and they did not quarrel over it, and he called its name Rehoboth*, and he



And HE WENT UP FROM THERE TO BEERSHEBA. AND THE LORD APPEARED UNTO HIM ON THAT NIGHT AND



And he built an altar there, and he invoked the name of the Lord, and he pitched his tent there. And Isaac's servants began digging a well there.



And Abimelech came to him from Gerar, with Ahuzzath, his councilor, and Pricol, captain of his troops. And Isaac said to them...



AND
THEY
SEEN THAT THE LORD IS
WITH YOU, AND WE THOUGHT,
LET THERE BE AN OATH
BETWEEN OUR TWO SIDES,
BETWEEN YOU
AND US!

AND LET US SEAL A PACT
WITH YOU, THAT YOU WILL DO NO
HARM TO US, JUST AS WE HAVE NOT
TOUCHED YOU, AND JUST AS WE'VE
DONE TOWARD YOU ONLY
GOOD, SEADING YOU
AWAY IN PEACE.
BLESSED OF
THE LORD!



And they rose early in the morning and swore to each other.



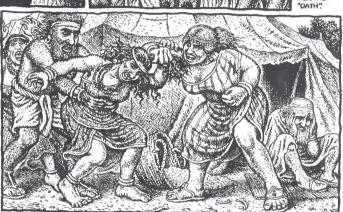
And Isaac sent them away, and they went from him in Peace. And it came to pass on that day that Isaac's servants came and told him of the Well they had dug, and they srd to him...



AND HE
CALLED IT
SHIBAH,*
THEREFORE
THE NAME
OF THE
TOWN IS
BEERSHEBA
TO THIS
DAY.

*SHBAH: IN THIS CONTECT THE WORD IS RELATED TO THE HEBREW WORD SHEYU'AH, MEANING "OATH"

AND ESAU WAS FORTY YEARS OLD AND HE TOOK AS WIVES JUDITH THE DAUGHTER OF BEERI THE HITTITE, AND BASEMATH. THE DAUGHTER OF ELON THE HITTITE. AND THEY WERE A SOURCE OF PROVOCATION TO ISAAC AND TO REBEKAH.

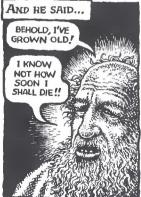


Chapter 27

And it came to pass when Isaac was old, that his eyes Grew too bleary to see, and he called to Esau, his elder Son, and said to him...







SO NOW, TAKE UP, I PRAY YOU, YOUR WEAPONS, YOUR QUIVER AND YOUR BOW, AND GO OUT TO THE FIELD, AND HUNT ME SOME GAME, AND MAKE ME A DISH OF THE KIND THAT I LOVE, AND BRING IT TO ME THAT I MAY EAT, SO THAT I MAY GIVE YOU A SOLEMN BLESSING FROM MY SOUL BEFORE I DIE!



AND REBEKAH WAS LISTENING AS ISAAC SPOKE TO ESAU, HIS SON.



AND ESAU WENT OFF TO HUNT GAME TO BRING. AND REBEKAH SAID TO JACOB, HER SON ...

BEHOLD, I HEARD YOUR FATHER SPEAKING TO ESAU, YOUR BROTHER, SAYING,"BRING ME SOME GAME AND MAKE ME A DISH THAT I MAY EAT, AND I SHALL BLESS YOU IN THE LORD'S PRESENCE



SO NOW, MY SON, LISTEN TO MY VOICE, TO WHAT I COMMAND YOU! GO NOW TO THE FLOCK AND FETCH ME FROM THERE TWO CHOICE KIDS, AND I WILL MAKE THEM INTO A DISH FOR YOUR FATHER OF THE KIND HE LOVES



AND YOU SHALL BRING IT TO YOUR FATHER, AND HE SHALL EAT, SO THAT HE MAY BLESS YOU BEFORE HE DIES!



AND JACOB SAID TO REBEKAH. HIS MOTHER ...

BEHOLD ESAU, MY BROTHER, 15 A HAIRY MAN, AND I'M A SMOOTH-SKINNED MAN. WHAT IF MY FATHER FEELS ME AND I SEEM TO HIM A DECEIVER, AND BRING ON MYSELF A CURSE, NOT A BLESSING ?!



UPON ME YOUR CURSE, MY SON!



And he went and he FETCHED AND HE BROUGHT TO HIS MOTHER, AND HIS MOTHER MADE A DISH OF THE KIND HIS FATHER LOVED.



And Rebekah took the gar-MENTS OF ESAU, HER ELDER SON. THE PINERY THAT WAS WITH HER IN THE HOUSE, AND PUT THEM ON JACOB, HER YOUNGER SON, AND THE SKINS OF THE KIDS SHE PUT ON HIS HANDS AND ON THE SMOOTH PART OF HIS NECK.



AND SHE PLACED THE DISH AND THE BREAD SHE HAD MADE IN THE HAND OF JACOB, HER SON, AND HE CAME TO HIS FATHER AND SAID ...



AND HE HERE I SAID... AM! WHO ARE YOU. MY SON ?? AND JACOB SAID TO HIS FATHER ...

I AM ESAU, YOUR FIRST-BORN! I'VE DONE AS YOU TOLD ME. RISE, PRAY, SIT UP AND EAT OF MY GAME, SO THAT YOU MAY GIVE ME YOUR MOST SOLEMN BLESSING!



And Isaac said to his son ...

HOW IS IT THAT YOU FOUND IT SO SOON, MY

AND HE SAID ...

BECAUSE THE LORD, YOUR GOD, GAVE ME GOOD



And Isaac SAID TO JACOB ...

THAT I MAY FEEL YOU, MY SON, WHETHER YOU ARE MY SON ESAU

COME

OR NOT!

AND JACOB CAME CLOSE TO ISAAC HIS FATHER AND HE FELT HIM, AND HE SAID ...

THE VOICE IS THE VOICE OF JACOB, BUT THE HANDS ARE ESAU'S HANDS ...



BUT HE DID NOT RECOGNIZE HIM, FOR HIS HANDS WERE LIKE ESAU'S HANDS, HAIRY, AND HE BLESSED HIM.



AND HE SAID.

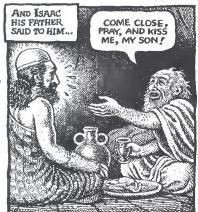


AND HE SAID ...

SERVE ME. THAT I MAY EAT OF THE GAME OF MY SON, SO THAT I MAY GIVE YOU THE SOLEMN BLESSING FROM MY SOUL!



AND HE SERVED HIM, AND HE ATE, AND HE BROUGHT HIM WINE, AND HE DRANK.



And he came close and kissed him, and he smelled his garments, and he blessed him, and he said...



MAY GOD GRANT YOU FROM THE DEW OF THE HEAV-ENS AND THE FAT OF THE EARTH, AND ABUNDANCE OF GRAIN AND DRINK! MAY PEOPLES SERVE YOU, AND NATIONS BOW DOWN TO YOU!



BE OVERLORD TO YOUR BROTHERS, AND MAY YOUR MOTHER'S SONS BOW DOWN TO YOU! THOSE WHO CURSE YOU BE CURSED, AND THOSE WHO BLESS YOU,



And it came to pass as soon as Isaac finished blessing Jacob, and Jacob had barely left the presence of Isaac his father, that Esau his Brother came back from the hunt. And he, too, made a dish and



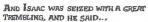


AND HIS FATHER. ISAAC SAID...



AND
HE
SAD...

I AM
YOUR SON,
YOUR
HRSTBORN,
ESAU!!



WHO IS IT THEN WHO
CAUGHT GAME AND BROUGHT
IT TO ME, AND I ATE EVERYTHING BEFORE YOU CAME,
AND BLESSED HIM ??





When Esau heard his father's words he cried out with A great and exceedingly bitter outcry, and he said to his









A "RIGHTLY NAMED JACOB": AT BIRTH THE NAME VA'AQOB WAS A PLAY ON HEBREN WORDS NEARNING "HEEL GROBBER?" HERE ANOTHER PLAY ON HEBREN MAIKES THE NAME INTO A VERB MEANING "CADOMED," WITH THE OBVIOUS" SENSE OF DEVIOUS OR DECETTED, LEALING,



And Isaac answered and said to Esau...

WHAT CAN I PO FOR YOU, THEN, MY



BEHOLD, I MADE HIM

OVERLORD TO YOU, AND

BROTHERS AS SLAVES.

WITH GRAIN AND WINE!

GAVE HIM ALL HIS

AND I ENDOWED HIM

AND ESAU SAID TO HIS





AND ISAAC HIS FATHER ANSWERED AND SAID TO HIM ...

BEHOLD, FROM THE FAT OF THE EARTH BE YOUR DWELL ING, AND FROM THE DEW OF THE HEAVENS ABOVE ...



BY YOUR SWORD YOU SHALL LIVE, AND YOUR BROTHER SHALL YOU SERVE. AND WHEN YOU REBEL YOU SHALL BREAK OFF HIS YOKE FROM YOUR NECK!



AND ESAU SEETHED WITH RESENT-MENT AGAINST JACOB OVER THE BLESSING HIS FATHER HAD BLESSED HIM, AND ESAU SAID IN HIS HEART.



And Rebekah was told the words of Esau HER ELDER SON, AND SHE SENT AND SUMMONED JACOB HER YOUNGER SON, AND SAID TO HIM ...



SO NOW, MY SON, LISTEN TO MY VOICE AND RISE, FLEE TO MY BROTHER LABAN IN HARAN, AND YOU MAY STAY WITH HIM AWHILE, UNTIL YOUR



... UNTIL YOUR BROTHER'S RAGE AGAINST YOU SUBSIDES. AND HE FORGETS WHAT YOU DID TO HIM, AND I SHALL SEND AND FETCH YOU FROM THERE.





 $A_{\rm ND}$ I LOATHE MY REBEKAH LIFE BECAUSE OF THE SAID TO HITTITE WOMEN! IF ISAAC... JACOB TAKES A WIFE FROM HITTITE WOMEN LIKE THESE, FROM THE NATIVE GIRLS, WHAT GOOD TO ME IS LIFE!?



Chapter 28

AND ISAAC SUMMONED JACOB AND BLESSED HIM, AND COMMANDED HIM, SAYING...

YOU SHALL NOT TAKE A WIFE FROM THE DAUGHTERS OF CANAAN! RISE, GO TO PADDAN-ARAN, TO THE HOUSE OF BETHOEL, YOUR MOTHER'S FATHER, AND TAKE YOU FROM THERE A WIFE



AND MAY EL SHADDAI
BLESS YOU AND MAKE YOU
FRUITFUL AND MULTIPLY, SO
YOU BECOME AN ASSEMBLY
OF PEOPLES!

AND MAY HE GRANT
YOU THE BLESSING OF
ABRAHAM, TO YOU AND YOUR
SEED AS WELL, THAT YOU MAY
TAKE HOLD OF THE LAND OF
YOUR SOJOURNINGS, WHICH
GOD GRANTED TO ABRAHAM!

AND ISAAC SENT JACOB OFF. AND HE WENT TO PADDAN-ARAM. TO LABAN, SON OF BETHUEL THE ARAMEAN. BROTHER OF REBEKAH. MOTHER OF JACOB AND ESAU.

And Esau saw that Isaac had blessed Jacob and had sent him off to Paddan-Aram to duke him a wife from there when he blessed him, and charged him,



AND JACOB LISTENED TO HIS FATHER AND TO HIS MOTHER AND HE WENT TO PADDAN-ARAM. AND ESAU SAW THAT THE DAUGHTERS OF CANAAN WERE EVIL IN THE EYES OF ISAAC, HIS FATHER.

And Esau went to Ishmael and he took Mahalath, daughter of Ishmael, son of Abraham, sister of Nebaioth, as wife. In Addition to the Wives he had.



And Jacob Left Beersheba and set out for Haran.

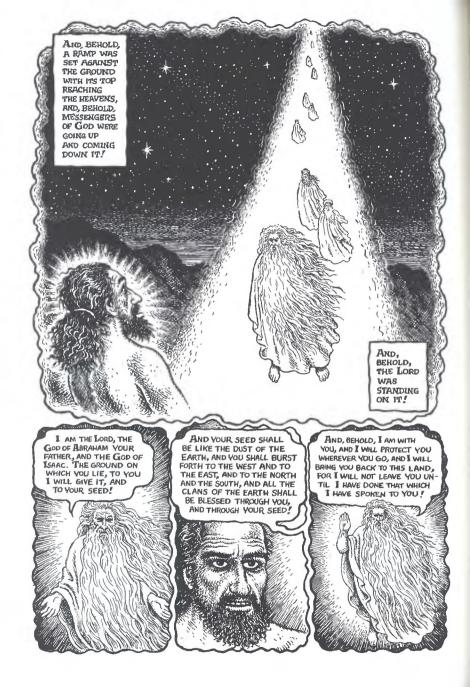


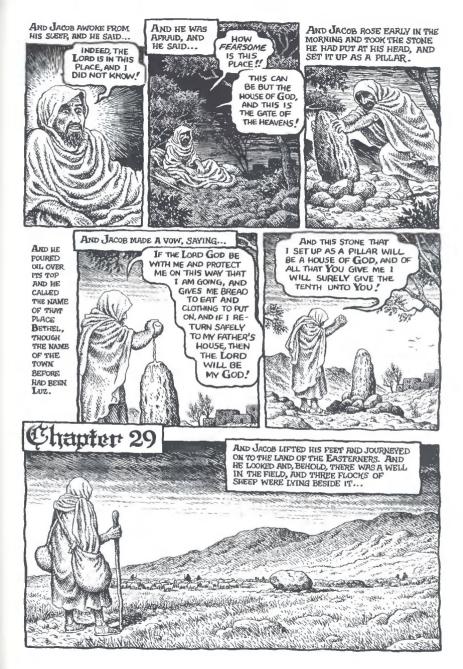
And he came upon a certain place and stopped there for the night, for the sun had Set.



And he took one of the stones of the place and put it at his head, and he lay down in that place and he dreamed.







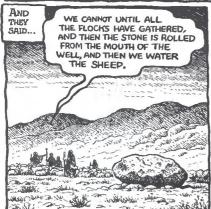
... FOR OUT OF THAT WELL TREY WATERED THE FLOCKS, AND A GREAT STONE WAS ON THE MOUTH OF THE WELL. AND WHEN ALL THE FLOCKS WERE GATHERED THERE, THE STONE WOULD BE ROLLED FROM THE MOUTH OF THE WELL AND THE SHEEP WOULD BE WATERED AND THE STONE AGAIN PUT UPON THE WELL'S MOUTH.











He was still speaking with them when Rachel came with her father's sheep, for she was a shepherdess.



AND IT CAME TO PASS, WHEN JACOB SAW RACHEL. DAUGHTER OF LABAN. HIS MOTHER'S BROTHER, AND THE SHEEP OF LABAN, HIS MOTHER'S BROTHER, THAT HE STEPPED FORWARD AND ROLLED THE STONE FROM THE MOUTH OF THE WELL ...



... And watered the sheep of Laban, his mother's brother.





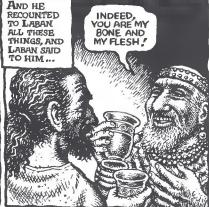


And Jacob told Rachel that he was her father's kin, and that he was Rebekah's son. And she ran and told her father.



And it came to pass, when Laban heard the report of Jacob, his sister's son, he ran to him and embraced him and Kissed him, and brought him to his house.





AND HE STAYED WITH HIM A MONTH'S TIME, AND LABAN SAID TO JACOB. ..

JUST BECAUSE YOU'RE MY KIN, SHOULD YOU SERVE ME FOR NOTHING? TELL WAGES BE ?!



AND LABAN HAD TWO DAUGH-

TERS. THE NAME OF THE ELDER

WAS LEAH AND THE NAME OF

BUT RACHEL WAS COMELY IN FEATURES AND WELL .-FORMED. AND JACOB LOVED RACHEL.





I WILL

SERVE YOU

SEVEN YEARS

FOR RACHEL, YOUR YOUNGER

DAUGHTER!

HE

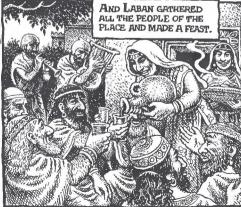
SALD.



So Jacob served seven years FOR RACHEL, AND THEY SEEMED IN HIS EYES BUT A FEW DAYS BE-CAUSE OF HIS LOVE FOR HER!







AND WHEN NIGHT CAME HE TOOK HIS DAUGHTER LEAH AND BROUGHT HER TO JACOB. AND LABAN GAVE HIS SLAVEGIRL ZILPAH TO LEAH TO BE HER HANDMAID.







YOU??

HAVE YOU DECEIVED ME??

AND

LABAN

SAID...

THE YOUNGER GIRL BEFORE THE FIRSTBORN.

IT'S NOT THE

PRACTICE IN OUR

PLACE TO GIVE

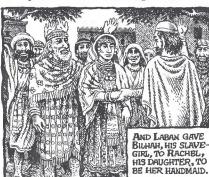
FINISH OUT THE BRIDAL WEEK WITH THIS ONE AND WE SHALL GIVE YOU THE OTHER ONE AS WELL, FOR THE SERVICE YOU RENDER ME FOR STILL ANOTHER SEVEN YEARS.

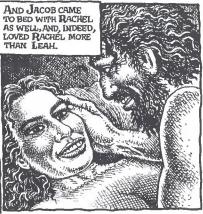






And so Jacob did. And when he had finished OUT THE BRIDAL WEEK WITH THE ONE HE GAVE HIM RACHEL, HIS OTHER DAUGHTER, AS WIFE.







AND THE LORD SAW THAT LEAH WAS DE-SPISED, AND HE OPENED HER WOMB, BUT RACHEL WAS BARREN. AND LEAH CONCEIVED AND BORE A SON AND CALLED HIS NAME REUBEN.

*REUBEN: IN HEBREW, A PLAY ON THE WORDS RE'U BEN: "SEE, A SON!"



AND SHE CONCEIVED AGAIN AND BORE A SON, AND SHE SAID ...

> YES, THE LORD HAS HEARD I WAS DESPISED. AND HE HAS GIVEN ME THIS ONE, TOO!



SIMEON: A PLAY ON THE WORD SHAMA: "HAS HEARD!"

AND SHE CONCEIVED AGAIN AND BORE A SON, AND SHE

THIS TIME AT LAST MY HUSBAND WILL JOIN ME. FOR I HAVE BORNE HIM THREE SONS! SAID ...



AND SHE CONCEIVED AGAIN. AND BORE A SON, AND SHE SAID...



apter 30

And Rachel saw that she had borne NO CHILDREN TO JACOB, AND RACHEL WAS JEALOUS OF HER SISTER.



AND SHE SAID TO JACOB ...

GIVE ME SONS, FOR IF YOU DON'T. I'M A DEAD



AND JACOB WAS INCENSED WITH RACHEL, AND HE SAID...

ODEH: "SING PRAISE."

SO, THEN, IT'S ME, NOT GOD, WHO HAS DENIED YOU FRUIT OF THE WOMB!?









VINDICATION OF A LEGAL PLAN. AND ZILPAH, LEAH'S HANDMAID.

AND BILHAH, RACHEL'S HAND MAID, CONCEIVED AGAIN AND BORE A SECOND SON TO JACOB. AND RACHEL SAID ..

WITH FIERCE GRAPPLINGS I HAVE WRESTLED WITH MY SISTER, AND, YES, I HAVE WON OUT!



WORD MAFTULIM: GRAPPLINGS." AND ZILPAH. LEAH'S HANDMAID.





AND REUBEN WENT OUT IN THE DAYS OF THE WHEAT HARVEST AND FOUND MANDRAKES IN THE FIELD AND BROUGHT THEM TO LEAH, HIS MOTHER.





GIVE ME. I PRAY YOU, SOME OF OF THE MANDRAKES OF YOUR SON!



AND SHE SAID.

IS IT A SMALL MATTER THAT YOU'VE TAKEN MY HUSBAND AND NOW YOU'D TAKE AWAY MY SON'S MANDRAKES ALSO?!?

DSHER : "GOOD FORTUNE".





AND JACOB CAME FROM THE FIELD IN THE EVENING. AND LEAH WENT OUT TO MEET HIM AND SAID ...

YOU MUST COME IN UNTO ME, FOR INDEED I'VE HIRED YOU WITH THE MANDRAKES OF MY SON!





AND GOD HEARD LEAH AND SHE CONCEIVED AND BORE JACOB A FIFTH SON. AND LEAH SAID ...

GOD HAS

GIVEN MY

WAGES

BECAUSE

I GAVE MY

HANDMAID TO MY HUSBAND

And Leah conceived again AND BORE A SIXTH SON TO JACOB. AND LEAH SAID ...

GOD HAS GRANTED ME A GOODLY GIFT. THIS TIME MY HUSBAND WILL EXALT ME, FOR I HAVE BORNE HIM



And afterward she bore a DAUGHTER AND SHE CALLED HER NAME DINAH.



AND SHE CALLED HIS NAME ISSACHAR! * ISSACHAR: A PLAY ON THE WORD SAKHAR: "LARGES" OR "PEWARD," ALSO A FEE PAID FOR HIRING.

AND SHE CALLED HIS NAME ZEBULUN *ZEBULUN: A PLAY ON TWO WORDS: ZEBED: "GIFT," AND ZABAL: "EXALT."

AND GOD REMEMBERED RACHEL. GOD HEEDED HER AND OPENED HER WOMB, AND SHE CON-CEIVED AND BORE A SON, AND SHE SAID ...



AND IT CAME TO PASS, WHEN RACHEL BORE JOSEPH, THAT JACOB SAID TO LABAN.

SEND ME OFF THAT I MAY GO TO MY OWN PLACE AND TO MY COUNTRY! GIVE ME MY WIVES AND CHILDREN, FOR

WHOM I HAVE SERVED YOU, FOR WELL AND LET ME





WHAT

GIVE

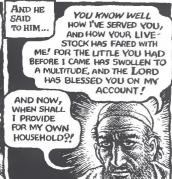
SHALL I

AND

SAID...

HE







AND JACOB

SAID ...

I'LL PASS THROUGH
YOUR FLOCKS TODAY AND
REMOVE FROM THEM EVERY
SPOTTED AND SPECKLED ANIMAL, AND EVERY DARK-COLORED SHEEP AND THE SPECKLED AND SPOTTED AMONG
THE GOATS, AND THAT
WILL BE MY WAGES!



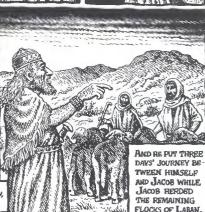
SO SHALL MY
HONESTY TESTIFY FOR
ME IN DAYS TO COME
THAT WHEN YOU INSPECT
MY WAGES, EVERY ONE
AMONG MY GOATS THAT IS
NOT SPECKLED OR SPOTTED,
OR DARK-COLORED AMONG
MY SHEEP, SHALL BE ACCOUNTED STOLEM BY ME!





AND ON THAT SAME DAY HE REMOVED THE SPOTTED AND SPECKLED HE-GOATS AND ALL THE STREAKED AND SPECKLED SHE-GOATS. EVERY ONE THAT HAD WHITE *ON IT, AND EVERY DARK-COLORED ONE AMONG THE SHEEP, AND PUT THEM IN THE CHARGE OF HIS SONS.

* WHITE: THE HEBREW WORD FOR "WHITE! LAVAN, IS IDENTICAL WITH THE NAME LABAN.



And Jacob took himself fresh shoots of poplar, and of the almond and plane-tree, and peeled white strips in them, laying bare the white of



And he stood the shoots he had peeled in the troughs, in the water channels from heigh the flocks came to drink—opposite the flocks, which when theo heat when they came to drink.



And the flocks went into Heat at the Shoots and they Bore streaked, spotted, and SPECKLED YOUNG.



And the sheep Jacob kept apart. He placed them facing the spotted and all the dark-colored in Leban's flocks, and so he produced special Flocks for himself which he did not put with Laban's flocks.

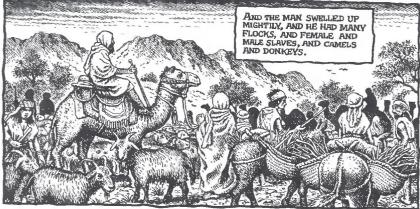


WHENEVER THE VIGOR-OUS OF THE FLOCKS WENT INTO HEAT, JACOR PUT THE SHOOTS IN THE TROUGHS IN FULL SIGHT OF THE FLOCKS. FOR THEM TO GO IN HEAT BY THE SHOOTS.

AND SO,

And for the weaklings of the Plocks he did not put the shoots. And so the feeble ones went to Laban and the vigorous ones to Jacob.

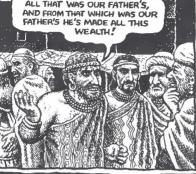




Chapter 31

AND HE HEARD THE WORDS OF LABAN'S SONS. SAYING.

JACOB HAS TAKEN AWAY ALL THAT WAS OUR FATHER'S AND FROM THAT WHICH WAS OUR FATHER'S HE'S MADE ALL THIS WEALTH!



AND JACOB SAW LABAN'S FACE AND. BEHOLD, IT WAS NOT AS IT HAD BEEN TOWARD HIM BEFORE.





AND JACOB SENT AND HAD RACHEL. AND LEAH CALLED OUT TO THE FIELD. TO HIS FLOCKS. AND HE SAID TO THEM ...



AND YOU KNOW THAT WITH ALL MY STRENGTH I'VE SERVED YOUR FATHER! BUT YOUR FATHER HAS CHEATED ME, AND HAS SWITCHED MY WAGES TEN YET GOD TIMES OVER! WOULD NOT



IF THUS HE SAID. "THE SPOTTED ONES WILL BE YOUR WAGES," ALL THE FLOCKS BORE SPOTTED ONES! AND IF HE SAID, "THE STREAKED ONES WILL BE YOUR WAGES ALL THE FLOCKS BORE STREAKED ONES!



AND THUS GOD HAS TAKEN AWAY YOUR FATHER'S LIVESTOCK AND GIVEN THEM TO ME! AND SO, AT THE TIME WHEN THE FLOCKS WERE IN HEAT, IN A DREAM I RAISED MY EYES AND SAW, AND, BE-HOLD, THE RAMS MOUNTING THE FLOCK WERE STREAKED. SPOTTED, AND SPECKLED!



AND GOD'S MESSENGER
SAID TO ME IN THE DREAM, JAKOB!"
AND I SAID, "HERE I AM." AND HE
SAID, "RAISE YOUR EYES, PRAY, AND
SEE! ALL THE RAMS MOUNTING
THE FLOCKS ARE SPOTTED,
STREAKED, AND SPECKLED, FOR
I SAW ALL THAT I JRBAN HAS
BEEN DOING TO YOU!"

"I AM THE GOD
WHO APPEARED TO YOU
AT BETHEL, WHERE YOU
RAISED A PILLAR AND MADE
ME A VOW. NOW RISE,
LEAVE THIS LAND, AND
RETURN TO THE LAND OF
YOUR BIRTHPLACE"

AND RACHEL AND LEAH ANSWERED AND THEY SAID TO HIM ...

DO WE STILL HAVE ANY SHARE IN THE INHERITANCE OF OUR FATHER'S HOUSE ??







BEEN TREATED
BY HIM LIKE
STRANGERS!

HE HAS SOLD
US AND HAS
QUITE DEVOURED
OUR PURCHASE
PRICE

ALL THE RICHES WHITCH GOD HAS TAKEN FROM OUR FATHER ARE RIGHTFULLY OURS AND OUR CHILDREN'S.

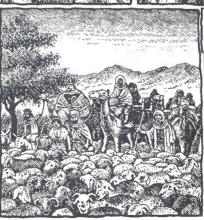
SO, NOW, DO WHATEVER GOD HAS TOLD YOU!







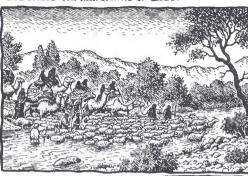
AND JACOB ROSE UP. AND SET HIS SONS AND WIVES UPON CAMELS. AND HE DROVE ALL HIS LIVESTOCK AND ALL HIS GOODS THAT HE HAD AMASSED, HIS PROPERTY IN LIVESTOCK THAT HE HAD ACQUIRED IN PADDAN-ARAM. TO GO TO ISAAC, HIS FATHER, IN THE LAND OF CANAAN.



And Laban had gone to shear his flocks, and Rachel stole the household gods that were her father's.



AND JACOB DECEIVED LABRA THE ARAMEAN IN THAT HE DID NOT TELL HIM THAT HE WAS FLEEING. AND HE FLEE, AND ALL THAT WAS HIS, AND SOON HE CROSSED THE EOPHRATES, AND SET HIS FACE TOWARD THE HIGH COUNTRY OF GLEAD.



And on the third day it was told to Laban that Jacob had Fled. And he took his kinsmen with him and pursued him a seven days' journey, and overtook him in the high country of Glead.



And God came to Laban the Aramean in a dream by Night, and Said to



And Laban caught up with Jacob, and Jacob had pitched his tent on the height, and Laban pitched with his kinsmen in the high country of Gilead.







WHY DID YOU
FLEE SECRETLY AND
STEAL AWAY AND
NOT TELL ME?? I
WOULD'VE SENT YOU
OFF WITH FESTIVE
SONGS, WITH TIMBREL



AND YOU DIDN'T LET ME KISS MY SONS AND DAUGHTERS! O, YOU'VE ACTED FOOLISHLY IN DOING THIS!







BUT WITH WHOMEVER YOU FIND YOUR GODS, LET HIM





BUT
JACOB
DIDN'T
KNOW
THAT
RACHEL
HAD
STOLEN

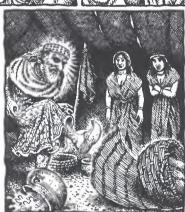




AND SHE

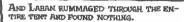


AND LABAN WENT INTO · JACOB'S TENT. AND INTO LEAH'S TENT. AND INTO THE TENT OF THE TWO SLAVE-GIRLS. AND HE POUND NOTHING.



And he came out of Leah's tent and wint into Rachel's tent. And Rachel had taken the household gods and put them in the camel cushion and

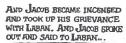








HOUSEHOLD GODS.



WHAT IS MY CRIME?! WHAT IS MY GUILT, THAT YOU SHOULD SO HOTLY PURSUE ME ??



THOUGH YOU RUMMAGED THROUGH ALL MY STUFF, WHAT HAVE YOU FOUND OF YOUR HOUSEHOLD THINGS ?

SET IT HERE BEFORE MY KIN AND YOURS, AND LET THEM JUDGE BETWEEN US TWO!

THESE TWENTY YEARS I'VE BEEN WITH YOU, YOUR EWES AND YOUR SHE-GOATS DID NOT LOSE THEIR YOUNG! THE RAMS OF YOUR FLOCK I HAVE NOT EATEN! WHAT WAS DESTROYED BY WILD BEASTS WAS BROUGHT NOT TO YOU! I BORE THE LOSS! FROM MY HAND YOU REQUIRED IT, WHETHER STOLEN BY DAY, OR STOLEN



OFTEN BY DAY THE PARCHING HEAT ATE ME UP, AND FROST IN THE NIGHT, AND SLEEP WAS A

STRANGER THESE TO MY TWENTY YEARS EYES! IN YOUR HOUSE-HOLD I SERVED YOU, FOURTEEN YEARS FOR YOUR TWO DAUGHTERS AND SIX YEARS FOR YOUR FLOCKS. AND YOU SWITCHED MY WAGES TEN

TIMES OVER!

WERE IT NOT THAT THE GOD OF MY FATHER, THE GOD OF ABRAHAM AND THE TERROR OF ISAAC, WAS WITH

ME, YOU WOULD MY HAVE SENT ME SUFFERING OFF EMPTY-AND THE HANDED! TOIL OF MY HANDS GOD HAS SEEN, AND LAST NIGHT HE JUDGED IN MY FAVOR!

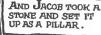
And Laban answered and SAID TO JACOB ...

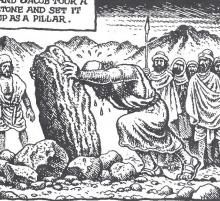
THE DAUGHTERS ARE MY DAUGHTERS, AND THE SONS ARE MY SONS, AND THE FLOCKS ARE MY FLOCKS, AND ALL THAT YOU SEE IS MINE !!



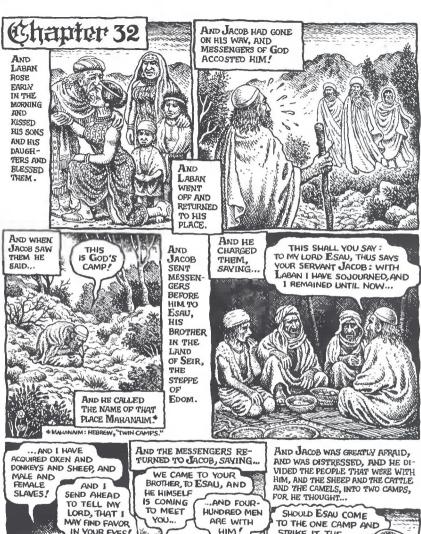
YET FOR MY DAUGHTERS WHAT CAN I DO NOW, OR FOR THER SONS WHOM THEY BORE ??

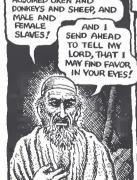




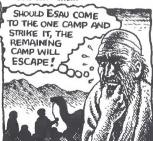














GOD OF MY FATHER
ABRAHAM AND GOD OF MY
FATHER ISAAC! LORD WHO HAS SAID
TO ME, "RETURN TO YOUR LAND AND
YOUR BIRTHPLACE, AND I WILL DEAL
WELL WITH YOU," I AM UNWORTHY
OF ALL THE KINDNESS YOU HAVE



FOR WITH MY STAFF I CROSSED THIS JORDAN, AND NOW I'VE BECOME

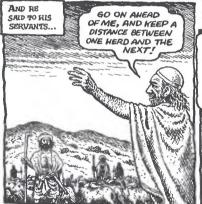
CAMPS !

O, SAVE
ME FROM THE
HAND OF MY
BROTHER, FROM THE
HAND OF ESAU, FOR
I FEAR HIM, LEST
HE COME AND
STRIKE ME,
MOTHERS
AND SONS
ALIKE!

AND YOU YOURSELF SAID, "I WILL SURELY DEAL WELL WITH YOU, AND I WILL SET YOUR SEED LIKE THE SAND OF THE SEA, MULTITUDINOUS BE— YOND ALL COUNT!"



AND HE PASSED THAT SAME NIGHT THERE, AND HE TOOK FROM WHAT HE HAD DI HAND A TRIBUTE TO ESAU HIS BROTHER: 200 SHE-GOATS AND TWENTY HE-GOATS: 200 EWES AND TWENTY RAMS; THIRTY MILCH CAMELS WITH THEIR YOUNG: FORTY COWS AND TEN BULLS: TWENTY SHE-ASSES AND TEN HE-ASSES. AND HE PUT THEM IN THE HANDS OF HIS SERVANTS. EACH HERD BY ITSELF.



AND HE CHARGED THE ONE IN FRONT, SAYING...

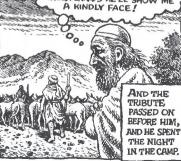
WHEN ESAU, MY BROTHER,
METS YOU AND ASKS YOU, WHOSE
MAN ARE YOU, AND WHERE ARE
YOU GOING, AND WHOSE ARE
THESE HERDS IN FRONT OF YOU?"
YOU SHALL ANSWER, "THEY RE
YOUR SERVANT JACOB'S, A
TRIBUTE SENT TO MY LORD ESAU,
AND, BEHOLD, HE HIMSELF IS



And he charged the second one as well, and the third, indeed, all those who went after the herds, saying...



THAT GOES BEFORE MG, AND
AFTER, WHEN I SHALL SEE HIS
FACE, PERHAPS HE'LL SHOW ME
A KINDLY FACE I



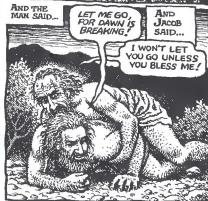
AND HE ROSE THAT SAME NIGHT AND TOOK HIS TWO WIVES AND HIS TWO SLAVEGIRLS AND HIS **ELEVEN BOXS** AND HE CROSSED OVER THE JABBOK FORD. AND HE TOOK THEM AND BROUGHT THEM ACROSS THE STREAM, AND HE BROUGHT ACROSS ALL THAT HE HAD.



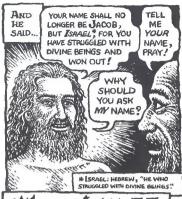


And he saw that he had not won out against him and he touched his hipsocket and Jacob's hip-socket was wrenched as he wrestled with him.









AND JACOB CALLED THE NAME OF THE PLACE PENIEL. MEANING. "I HAVE SEEN A DIVINE BEING FACE TO FACE AND I CAME OUT ALIVE."

And the sun rose upon him as he passed Peniel, and he was limping on his hip.



THERE -FORE THE CHILDREN OF ISRAEL DO NOT EAT THE SINEW OF THE THIGH WHICH IS BY THE HIP-SOCKET TO THIS DAY. FOR HE HAD TOUCHED JACOB'S HIP-SOCKET AT THE SINEW OF THE THIGH.

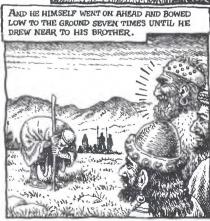
Chapter 33

AND JACOB RALSED HIS EYES AND LOOKED AND. BEHOLD, ESAU WAS COMING. AND HTTM MIR WERE FOUR-HUNDRED MEN.



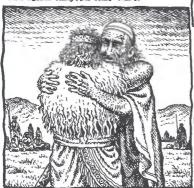
And he divided the children between Leah And Rachel, and Between the Two Slavegirls. And he placed the Slavegirls and their children first, and Leah and her children after them, and Rachel and Joseph Last.

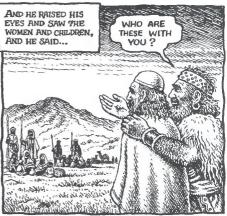






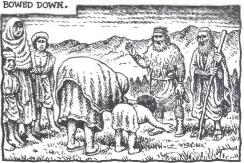
HE EMBRACED HIM AND FELL UPON HIS NECK AND KISSED HIM, AND THEY WEPT.





AND
HE
SAID...
WITH WHOM GOD
HAS FAVORED
YOUR SERVANT!

And the slavegirls drew near, they and their children, and they bowed down. And Leah, too, and her children drew near, and they bowed down, and then Joseph and Rachel drew near and









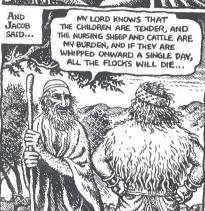


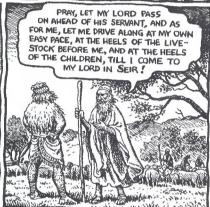
PRAY, TAKE MY
BLESSING THAT'S BEEN
BROUGHT TO YOU, FOR GOD
HAS FAVORED ME, AND I
HAVE EVERYTHING!



And he pressed him, and he accepted it. And he said...











And Esau started back that day on his way to Seir, while Jacob Journeved on to Succoth.



AND HE BUILT HIMSELF A HOUSE. AND FOR HIS CATTLE HE MADE SHEDS. THERE -FORE IS THE NAME OF THE PLACE CALLED SUCCOTH.

*Succoth: IN HEBREW, "SHEDS!" And Jacob came in peace to the town of Shealem, which is in the land of Camarn, when he came from Paddan-Aram, and he camped defore the town.



And he bought the parcel of land where he had pitched his tent from the sons of Hamor, father of Shechem, for a hundred hisitals.



And he set up an autar there and called it fl-Elohei-Israel.*



*EL-ELOHEI-ISRAEL: THE NAME MEANS, "GOD, GOD OF ISRAEL."

Chapter 34

AND DINAH. LEAH'S DAUGHTER, WHOM SHE HAD BORNE TO JACOB. WENT OUT TO SEE SOME OF THE DAUGHTERS OF THE LAND. AND SHECHEM, THE SON OF HAMOR THE HIVITE, PRINCE OF THE LAND, SAW HER ...







And his very soul clung to dinah daughter of Jacob, and he loved the Young woman, and he Spoke to the Young woman's heart.



AND SHECHEM SPOKE TO HAMOR, HIS FATHER, SAYING.



And Jacob had heard that he had defled dinar, his deviater, and his sons were with his livestock in the reld, and Jacob held his peace till they would come home.

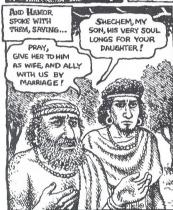


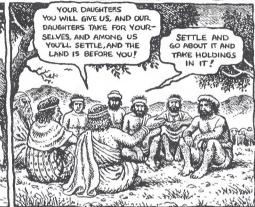
And Hamor, Shechem's FATHER, CAME OUT TO JAC-OB TO SPEAK WITH HIM.



And Jacob's sons came in from the field as soon as they heard, and the men were pained, and they were highly incensed, for he had done a despicable thing in Israel by lying with Jacob's daughter, a thing which ought not to be done.





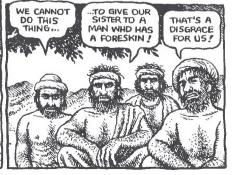


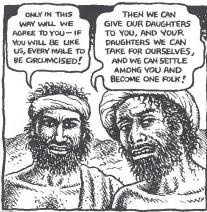
AND
SHECHEM
SHECHEM
SAID TO
DINAR'S
FATHER
AND TO HER
BROTHERS...

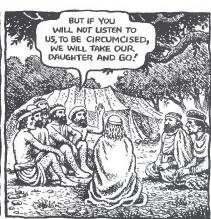
LET ME FIND FAVOR IN
YOUR EYES, AND WHATEVER
YOU SAY TO ME, I WILL GIVE!
NAME ME HOWEVER MUCH
BRIDE-PRICE AND CLAN-GIFT,
I'LL GIVE YOU WHAT YOU
SAY, AND GIVE ME THE
YOUNG WOMAN AS WIFE!



And the sons of Jacob answered Shechem and Hamor his father deceitfully, and they spoke as they did because he had defiled dinah their sister, and they said to them...





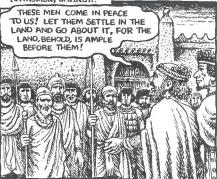


And their words seemed good in the eyes of Hamor and in the eyes of Shechem, son of Hamor.



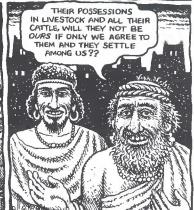
AND THE LAD LOST NO TIME IN DOING THE THING, FOR HE WANTED JACOB'S DAUGHTER, AND HE WAS THE MOST HIGHLY REGARDED OF ALL HIS FATHER'S HOUSE.

And Hamor, with Shechem his son, came to the Gate of their town, and they spoke to their townsmen, saving...



WE SHALL TAKE THEIR
DAUGHTERS AS WIVES AND OUR
DAUGHTERS WE SHALL GIVE TO THEM, BUT
ONLY ON ONE CONDITION WILL THE MEN
AGREE TO US, TO DWIELL AMONG US AND
BE ONE FOLK; THAT EVERY MALE OF US
BE CIRCUMCISED AS THEY ARE





And all who came from the gate of his town listened to Hamor, and to Shechem his son, and every male was circumcised, all who came out of the gate of his townAnd it came to pass on the third day, while they were still hurping, that Jacob's two sons. Simeon and Levi, Dinah's brothers, took each his sword, and came upon the city unopposed...





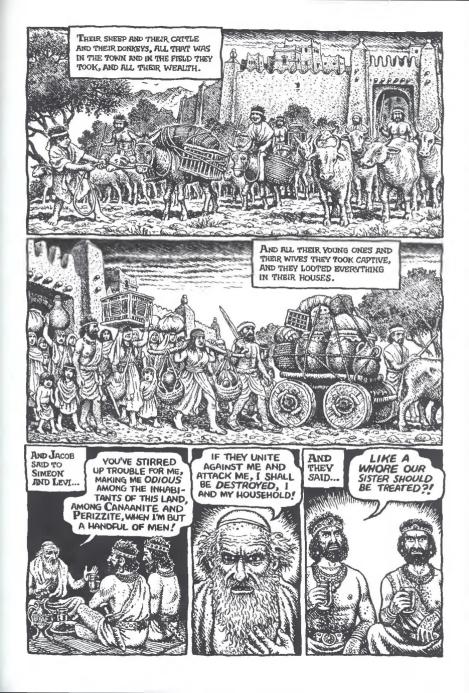
...AND THEY KILLED EVERY MALE.





The other sons of Jacob came upon the slain and looted the town because their sister had been defiled.







AND GOD SAID TO JACOB ...

RISE, GO TO BETHEL
AND DWELL THERE AND
MAKE AN ALTAR THERE TO
THE GOD WHO APPEARED
TO YOU WHEN YOU FLED
FROM ESAU, YOUR.
BROTHER!



And Jacob said to his household and to all who were with him...

> PUT AWAY THE ALIEN GODS THAT ARE IN YOUR MIDST AND CLEANSE YOUR-SELVES AND CHANGE YOUR GARMENTS!



AND LET US RISE
AND GO UP TO BETHEL,
AND I SHALL MAKE AN
ALTAR THERE TO THE GOD
WHO ANSWERED ME ON
THE DAY OF MY DISTRESS, AND HAS BEEN
WITH ME WHEREVER



And they gave Jacob all the alien gods that were in their hands, and the rings that were in their ears.



AND JACOB BURIED THEM UNDER THE TEREBINTH THAT IS BY SHECHEM.

And they journeyed onward, and the terror of God was upon the towns around them, and they did not pursue the sons of Jacob.



And Jacob came to Luz in the land of Caraan, that is, Bethel, he and all the people who were with him. And he built there an altar, and he called the place El-Bethel, for there god was revealed to him when he fled from his brother.



And Deborah, Rebekah's nurse, died, and she was buried below Bethel, under the Oak, and its name was called Allon-Bacuth.*



And God appeared to Jacob rgain when he came out of Paddan-Aram, and He blessed him, and God said to him...

YOU WHOSE NAME IS JACOB - NO LONGER SHALL YOUR NAME BE CALLED JACOB, BUT ISRAEL SHALL BE YOUR NAME!



And He called his name Israel. And God said to him...

I AM EL SHADDA!! BE FRUITFUL AND MULTIPLY! A NATION, AN ASSEMBLY OF NATIONS SHALL STEM FROM YOU, AND KINGS SHALL COME FORTH FROM YOUR LOINS!



AND THE LAND THAT
I GAVE TO ABRAHAM AND
TO ISAAC, TO YOU I WILL
GIVE IT, AND TO YOUR SEED
AFTER YOU WILL I GIVE IT!



AND
GOD
ASCENDED
FROM
HIM
IN THE
PLACE
WHERE
HE HAD
SPOKEN
WITH
HIM.

AND JACOB SET UP A PILLAR IN THE PLACE WHERE HE HAD SPOKEN WITH HIM, A PILLAR OF STONE.



And he offered Libation upon it and poured oil upon it. And Jacob called the name of the place where God had spoken to him bethel.



And they Journeyed onward from Bethel, and when they were still some distance from Edurati, RA-CHEL GAVE BIRTH, AND SHE LABORED HARD IN THE BIRTH.



And it came to pass, when she was laboring hardest in the birth, that the midwipe said



And it came to pass as her life ran out, for she was dying, that she called his name Ben-Oni.*



*BEN-ONI : HEBREW, EITHER "SON OF MY SUFFERING" OR "SON OF MY STRENGTH."



SON OF THE RIGHT HAND (THE FAVORED SIDE), O SON OF THE SOUTH", OR "SON OF OLD AGE"

AND RACHEL DIED AND SHE WAS BURIED ON THE ROAD TO EPHRATH, THAT IS, BETH-LEHEM. AND JACOB SET UP A PILLAR ON HER GRAVE.



It is the pillar of Rachel's grave to this day.



AND ISRAEL JOURNEYED ONWARD AND PITCHED HIS TENT ON THE FAR SIDE OF MIGDAL-EDER. AND IT CAME TO PASS, WHEN Israel was encamped in that land, that Reuben went AND LAY WITH BILHAH, HIS FATHER'S CONCUBINE.



AND ISRAEL HEARD OF IT.

AND THE SONS OF JACOB WERE TWELVE. THE SONS OF LEAH...



AND SIMEON.















THE SONS OF RACHE



AND BENJAMIN...

... AND THE SONS OF BILHAH, RACHEL'S SLAVEGIRL ...



..AND NAPHTALL.



AND THE SONS OF ZILPAH, LEAH'S SLAVEGIRL ...

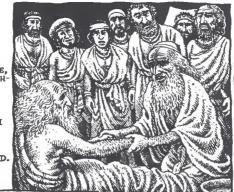




..AND

THESE ARE THE SONS OF JACOB WHO WERE BORN TO HIM IN PADDAN-ARAM.

AND · TACOR CAME TO ISAAC, HIS FATHER. IN MAMRE. AT KIRLATH ARRA. THAT IS. HEBRON. WHERE ABRAHAM AND **ISAAC** HAD SOJOURNED.



AND ISAAC'S DAYS WERE 180 YEARS, AND ISAAC BREATHED HIS LAST AND DIED, AND WAS GATH-ERED TO HIS KIN, OLD AND SATED WITH YEARS, AND ESAU AND JACOB, HIS SONS, BURIED HIM.



Chapter 36

AND THIS IS THE LINEAGE OF ESAU, THAT IS, EDOM. ESAU TOOK HIS WIVES FROM THE DAUGHTERS OF CANAAN...



.. Adah, daughter OF ELON THE HITTITE.



... AND OHOLIBAMAH. DAUGHTER OF ANAH, SON OF ZIBEON THE



. AND BASEMATH. DAUGHTER OF ISHMAEL, SISTER OF NEBAIOTH.



AND ADAH BORE TO ESAU ELIPHAZ



... WHILE BASE-MATH BORE DELIEL.



.. AND OHOLI-BAMAH BORE JEUSH ...



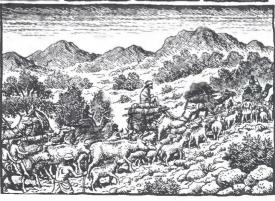
... AND JALAM



THESE ARE THE SONS OF **ESAU WHO** WERE BORN TO HIM IN THE LAND OF

CANAAN.

AND ESAU TOOK HIS WIVES AND HIS SONS AND HIS DRUGHTERS AND ALL THE PEOPLE OF HIS HOUSEHOLD, AND HIS LIVESTOCK AND ALL HIS CATTLE, AND ALL THE GOODS HE HAD GOTTEN IN THE LAND OF CANAAN, AND HE WENT TO ANOTHER LAND AWAY FROM JACOB. HIS BROTHER.



FOR THEIR SUBSTANCE WAS TOO GREAT FOR DWELLING TOGETHER. AND THE LAND OF THEIR SO-JOURNINGS' COULD NOT SUPPORT THEM BECAUSE OF THEIR LIVESTOCK. AND ESAU SETTLED IN THE HIGH COUNTRY OF SEIR-ESAU. THAT IS, EDOM. AND THIS IS THE INTERGE OF ESRU. FATHER OF EDOM. IN THE HIGH COUNTRY OF SEIR. THESE ARE THE NAMES OF THE SONS OF ESAU: ELIPHAZ, SON OF ADAH, ESAU'S WIFE, AND REUEL, SON OF BASE-MATH. ESAU'S WIFE.

AND THE SONS OF ELIPHAZ WERE TEMAN. OMAR ZEPHO AND GRIAM AND KENAZ.



AND TIMNA WAS A CONCUBINE OF ELIPHAZ, SON OF ESAU, AND SHE BORE TO ELIPHAZ AMALEK.



AND THESE ARE THE SONS OF REUEL: NAHATH AND ZERAH. SHAMMAH AND MIZZAH.



THESE WERE. THE SONS OF BASE-MATH, ESAU'S WIFE. AND THESE ARE THE SONS OF ESAU'S WIFE, OHOLIBAMAH, DAUGHTER OF ANAH, SON OF ZIBEON. SHE BORE ESAU JEUSH AND JAL-AM AND KORAH.



THESE ARE THE CHIEFTAINS OF THE SONS OF ESAU. THE SONS OF ELIPHAZ. FIRSTBORN OF ESAU.

.THE CHIEF-TAIN TEMAN.,

THE CHIEF-TAIN OMAR..

.THE CHIEF-TAIN ZEPHO ...

THE CHIEF-TAIN KENAZ

THE CHIEF-TAIN KORAH... ...THE CHIEF-TAIN GATAM.

...THE CHIEF-TAIN AMALEK. THESE ARE THE CHIEF-TAINS OF

ELIPHAZ IN THE LAND OF EDOM. THESE ARE THE SONS OF ADAH.

THESE

AND THESE ARE THE SONS OF REUEL. SON OF ESAU...

THE CRIEF-TAIN NAHATH...

THE CHIEF-TAIN ZERAH ...

...THE CHIEF-TAIN SHAMMAH...

.. THE CHIEF-TAIN MIZZAH.



THESE ARE THE CHIEFTAINS OF REVEL IN THE LAND OF EDOM. THESE ARE THE SONS OF BASE-MATH, ESAU'S WIFE.

... THE CHIEF-TAIN JEUSH...

... THE CHIEF-TAIN JALAM...

.. THE CHIEF-TAIN KORAH.



THESE ARE THE CHIEFTAINS OF OHOLIBAMAH. Daughter of Anah, ESAU'S WIFE. THESE ARE THE SONS OF ESAU. THAT IS, EDOM, AND

THESE ARE THEIR CRIEFTAINS.

AND THESE ARE THE SONS OF OHOLIBAMAH. ESAU'S WIFE ...

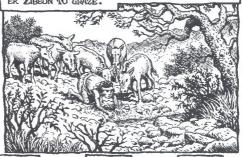






THESE ARE THE SONS OF SEIR THE HORITE WHO HAD SETTLED IN THE LAND: LOTAN AND SHO-BAL AND ZIBEON AND ANAH, AND DISHON AND EZER AND DISHAN. THESE ARE THE HORITE CHIEFTADIS, SONS OF SEIR, IN THE LAND OF EDOM. AND THE SONS OF LOTAN WERE HORI AND HEMAM, AND LO-TAN'S SISTER WAS TIMNA. AND THESE ARE THE SONS OF SHO-BAL: ALVAN AND MAN-AHOTH AND EBAL. SHEPHO AND ONAM.

And these are the sons of Zibeon: Alah and ANAH. HE IS ANAH WHO FOUND THE WATER IN THE WILDERNESS WHEN HE TOOK THE DONKEYS OF HIS FATH ER ZIBEON TO GRAZE.



AND THESE ARE THE CHILDREN OF ANAH: DISHON AND OHOLIBAM-AH. DAUGHTER OF ANAH. AND THESE ARE THE SONS OF DISHON: HEMDAN AND ESHBAN AND ITHRAN AND CHER-AN. THESE ARE THE SONS OF EZ-ER: BILHAN AND ZAAVAN AND AKAN, THESE ARE THE SONS OF DISHAN: UZ AND ARAN.

THESE ARE THE HORITE. CHIEF-TAINS.

..THE CHIEF-TAIN LOTAN.

,THE CHIEF-TAIN SHOBAL

THE CHIEF-TAIN ZIBEON.

THE. CHIEF. TAIN ANAH

.THE CHIEF TAIN DISHON-

..THE CHIEF TAIN F7.ER

THE CHIEF-TAIN DISHAN. THESE ARE THE HORITE. CHIEF-TAINS BY THEIR CLANS IN THE LAND OF SEIR.

THESE. ARE THE KINGS THAT REIGNED IN THE LAND OF EDOM BE-FORE ANY KING REIGNED OVER THE ISRAEL-ITES.

AND BELA, SON OF BEOR, REIGNED IN ED-OM AND THE NAME OF HIS CITY WAS DIN-

HABAH.







AND JOBAB DIED, AND HUSHAM FROM THE LAND OF THE TEMAN -ITE REIGNED IN HIS STEAD.



AND HUSHAM DIED AND HADAD. SON OF BEDAD, REIGNED IN HIS STEAD, HE WHO STRUCK DOWN MIDIAN ON THE STEPPE OF MOAB. AND THE NAME OF HIS CITY WAS



AND HADAD DIED AND SAMLAH OF MASREKAH REIGNED IN HIS STEAD.



AND SAMLAH DIED AND SAUL FROM REHOBOTH-ON-THE-RIVER REIGNED IN HIS STEAD.



AND SAUL DIED AND BAAL-HAN-AN, SON OF ACH-BOR . REIGNED IN HIS STEAD.



AND BAAL-HAN-AN, SON OF ACH-BOR, DIED AND HADAD REIGNED IN HIS STEAD. AND THE NAME OF HIS CITY WAS PAU...



.. AND THE NAME OF HIS WIFE WAS MEHETABEL, DAUGHTER OF MATRED, DAUGH-TER OF ME-ZA-HAB.



AND THESE ARE THE CHIEFTAINS OF Esqu BY THEIR CLANS AND PLACES NAME BY NAME ...



...THE CHIEFTAIN ALVAH.



...THE CHIEF-TAIN OF O-HOLIBAMAH

...THE CHIEFTAIN ELAH ...

...THE CHIEFTAIN PINON ...













..THE CHIEFTAIN KENAZ...

... THE CHIEFTAIN TEMAN ...

...THE CHIEFTAIN MIBZAR...

...THE CHIEFTAIN MAGDIEL ...

..THE CHIEFTAIN TRAM.





THESE ARE THE CRIEFTAINS OF EDOM BY THEIR SETTLEMENTS IN THE LAND OF THEIR STRONGHOLDS-THAT IS, ESAU, FATHER OF EDOM.

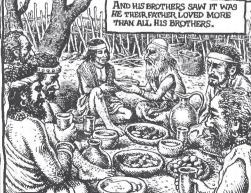
AND JACOB DWELLED IN THE LAND OF HIS FATHER'S SO-JOURNINGS, IN THE LAND OF CANAAN. THIS IS THE LINEAGE OF JACOB -JOSEPH, SEVEN-TEEN YEARS OLD. WAS TENDING THE FLOCK WITH HIS BROTHERS, AS-SISTING THE SONS OF BUHAH AND THE SONS OF ZILPAH, THE WIVES OF HIS FATHER.





AND ISRAEL LOVED JOSEPH MORE THAN ALL HIS SONS, FOR HE WAS THE CHILD OF HIS OLD AGE, AND HE MADE HIM AN ORNAMENTAL TUNIC.









...And Told IT TO HIS BROTH-ERS, AND THEY HATED HIM ALL THE MORE.



AND, BEHOLD, WE
WERE BINDING SHEAVES IN
THE FIELD, AND, BEHOLD, MY
SHEAF ARCSE AND ACTUALLY
STOOD UP, AND, BEHOLD, YOUR
SHEAVES DREW ROUND AND
BOWED TO MY SHEAF!

AND HIS BROTHERS SAID TO HIM ...



And they hated him all the more, for his dreams and for his words.



And he dreamed yet another dream and recounted it to his brothers...



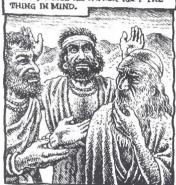


AND HE RECOUNTED IT TO HIS FATHER, AND HIS FATHER REBUKED HIM AND SAID TO HIM ...





And his brothers were jealous OF HIM, WHILE HIS FATHER KEPT THE



And his brothers went to GRAZE THEIR FATHER'S FLOCK AT SHECHEM. AND ISRAEL SAID TO JOSEPH ...

YOU KNOW, YOUR BROTHERS ARE PASTURING AT SHECHEM. COME, LET ME SEND YOU TO THEM!





GO, PRAY, TO HE SEE HOW YOUR SAID BROTHERS FARE, AND TO HOW THE FLOCK HIM FARES, AND BRING ME BACK WORD.

AND

And he sent him from the valley of HEBRON AND HE CAME TO SHECHEM. AND A MAN FOUND HIM AND, BEHOLD, HE WAS WANDERING IN THE FIELD.



And the man asked him,







And Joseph went after his brothers and found them at Dothan. And they saw him from afar before he drew near them.

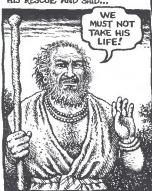


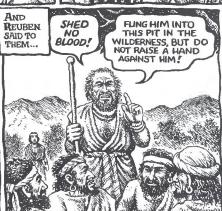








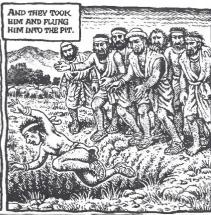


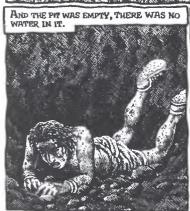


...THAT
HE
MIGHT
RESCUE
HIM
FROM
THEIR
HANDS
TO
BRING
HIM
BACK
TO
HIS
FATHER.

And it came to pass, when Joseph came to his brothers, that they stripped him of his ornamental tunic that he had on him.



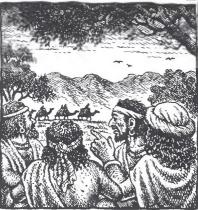






AND THEY RAISED THEIR. EYES AND LOOKED, AND, BEHOLD, A CARAVANOF ISHMAELITES WAS COMING FROM GILEAD, THEIR CAMELS BEARING **GUM AND** BALM AND LADANUM ON THEIR WAY TO TAKE DOWN

TO EGYPT.



AND JUDAH WHAT GAIN 15 SAID TO HIS THERE IF WE KILL BROTHERS ... OUR BROTHER AND COVER UP HIS COME, LET'S SELL HIM TO THE ISHMAELITES, AND OUR HAND WILL NOT BE AGAINST HIM, FOR HE /S OUR BROTHER, OUR OWN FLESH! AND HIS BROTHERS AGREED.





And Reuben came back to the PIT, and, Behold, Joseph was not in the PIT.







And they took Joseph's tunic and slaughtered a kid and dipped the tunic in the blood.



AND THEY SENT THE ORNAMENTAL TUNIC AND HAD IT BROUGHT TO THEIR FATHER, AND THEY SAID ...



And he recognized it AND HE SAID ...

IT IS MY SON'S TUNIC! A VICIOUS BEAST HAS DEVOURED HIM!

JOSEPH IS TORN TO SHREDS!

AND JACOB RENT HIS CLOTHES AND PUT SACKCLOTH ROUND HIS LOINS AND MOURNED HIS SON MANY DAYS.



And all his sons and all his daughters SOUGHT TO COMFORT HIM, BUT HE REFUSED TO BE COMFORTED, SAVING ...

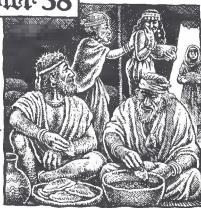


SPIRITS OF THE DEAD WERE BELIEVED TO RESIDE.

BUT THE MIDIANITES HAD SOLD HIM INTO EGYPT TO POTIPHAR, PHARAOH'S COURTIER, THE HIGH CHAMBERLAIN.



AND IT CAME TO PASS AT THIS TIME THAT JUDAH WENT DOWN FROM HIS BROTHERS AND PITCHED HIS TENT BYAN ADULLAMITE NAMED HIRAH. AND JUDAH SAW THERE THE DAUGH-TER OF A CANAANITE NAMED SHUA.



AND HE TOOK HER AND CAME TO BED WITH HER, AND SHE CON-CEIVED AND BORE A SON AND CALLED HIS NAME ER.



AND SHE CONCEIVED AGAIN AND BORE A SON AND CALLED HIS NAME ONAN.



AND SHE BORE STILL ANOTHER SON AND CALLED HIS NAME SHELAH, AND HE WAS AT CHEZIB WHEN SHE BORE HIM.



AND JUDAH TOOK A WIFE FOR ER HIS FIRSTBORN, AND HER NAME WAS TAMAR.



AND ER, JUDAH'S FIRSTBORN, WAS EVIL IN THE EYES OF THE LORD.



AND THE LORD PUT HIM TO DEATH.

And Judah said to Onan ...

COME TO BED WITH YOUR BROTHER'S WIFE AND DO YOUR DUTY AS BROTHER-IN-LAW FOR HER, AND RAISE UP SEED FOR YOUR BROTHER!



And Onan knew that the seed would not count as his, and so WHEN HE WOULD COME TO BED WITH HIS BROTHER'S WIFE HE WOULD WASTE IT ON THE GROUND SO AS NOT TO PROVIDE SEED





And what he did was evil in THE EYES OF THE LORD, AND HE PUT HIM TO DEATH AS WELL.



And Judah said to Tamar, his daughter-in-law...



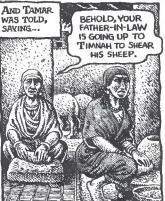


AND TAMAR WENT AND STAYED AT HER FATHER'S HOUSE.



And a long time passed and the daughter of Shua, Judah's wife, died, and after the mourning period, Judah went up to his sheepshearers, along with his friend, Hirah the Adullamite, to Timnah.

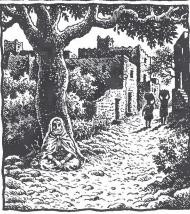




And she took off her widow's garb and covered herself with a veil and wrapped herself...



... AND SAT BY THE ENTRANCE TO ENAIM, WHICH IS ON THE ROAD TO TIMINAH, FOR SHE SAW THAT SHELAH HAD GROWN UP AND SHE HAD NOT BEEN GIVEN TO HIM AS WIFE.





And HE GAVE THEM TO HER, AND HE CAME TO BED WITH HER.



AND SHE ROSE AND WENT HER WAY, AND TOOK OFF THE VEIL SHE WAS WEARING AND PUT ON HER WIDOW'S GARB.



WHERE'S THE

And Judah sent the Kid by the hand of his friend the Adullamite to take back the pledge from the woman's hand, and he did not find her.



AND HE ASKED THE MEN OF THE PLACE,



THERE'S
BEEN NO CULTHARLOT HERE!

AND HE RETURNED TO JUDAH AND SAID...



I COULDN'T

FIND HER!

AND THE MEN
OF THE PLACE SAID
AS WELL, "THERE'S
BEEN NO CULT-HARLOT HERE"





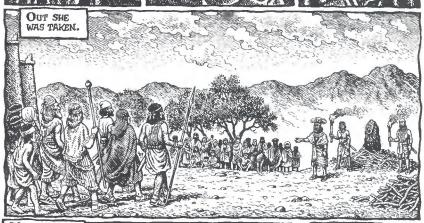
And it came to pass about three months later that Judah was told, saying...



And Judah SAID...

TAKE HER OUT TO BE BURNED!!







AND JUDAH RECOGNIZED THEM AND

HE SAID ... SHE'S MORE IN THE RIGHT THAN I, FOR HAVEN'T I FAILED TO GIVE HER TO SHELAH, MY SON ?!

AND HE KNEW HER AGAIN NO MORE.



AND IT CAME TO PASS AT THE TIME SHE GAVE BIRTH THAT. BEHOLD, THERE WERE TWINS IN HER WOMB.

And it happened as she gave BIRTH THAT ONE PUT OUT HIS HAND AND THE MIDWIFE TOOK IT AND BOUND A SCARLET THREAD ON HIS HAND, TO SAY, THIS ONE CAME OUT FIRST.



AND HE DREW BACK HIS HAND AND, BEHOLD, OUT CAME HIS BROTHER, AND SHE SAID.



*PEREZ: FROM THE HEBREW, PERETS, MEANING "BURST'S FORTH."

AND AFTERWARD OUT CAME HIS BROTHER, ON WHOSE HAND WAS THE SCARLET THREAD, AND SHE CALLED HIS NAME ZERAH.*



hapter 39

AND JOSEPH WAS BROUGHT DOWN TO EGYPT, AND POTIPHAR, COURTIER OF PHARAOH, THE HIGH CHAMBERLAIN. AN EGYPTIAN MAN, BOUGHT HIM FROM THE HANDS OF THE ISHMAELITES WHO HAD BROUGHT HIM DOWN THERE.



And the Lord was with Joseph and he was A SUCCESSFUL MAN, AND HE WAS IN THE HOUSE OF HIS EGYPTIAN MASTER. AND HIS MASTER SAW THAT THE LORD WAS WITH HIM, AND ALL THAT HE DID THE LORD MADE SUCCEED IN HIS HAND.



And Joseph found favor in his eyes and he ministered to him, and he put him in charge of his house, and all that he had he placed in his hands.



And he left all that he had in Joseph's hands and, with him there, gave no thought to anything save the food that he ate.

And it came to pass from the time he put him in charge op his house and of all he had that the Lord had beesed in the Egyptian's house for Joseph's sake, that the Lord's blessing was on all that he had in house and field.





AND JOSEPH WAS HANDSOME IN FEATURES AND COMELY TO LOOK AT.

And it came to pass after these things that his master's wife raised her eyes to Joseph and



AND HE REFUSED. AND HE SAID TO HIS MASTER'S WIFE... BEHOLD, MY MASTER HAS GIVEN NO THOUGHT WITH

ME HERE TO WHAT'S IN HIS
HOUSE, AND ALL THAT HE
HAS HE'S PLACED IN
MY HANDS!

HE WIELDS NO MORE
AUTHORITY IN THIS HOUSE THAN
I, AND HE'S HELD BACK NOTHING
FROM ME EXCEPT YOU,
SINCE YOU'RE HIS





AND SO SHE. SPOKE TO JOSEPH DAY AFTER DAY. AND HE WOULD NOT LISTEN TO HER, TO LIE BY HER, TO BE WITH HER. AND IT CAME TO PASS ON ONE SUCH DAY, THAT HE CAME INTO THE HOUSE TO PERFORM HIS TASK, AND THERE WAS NO MAN OF THE MEN OF THE HOUSE PRESENT.



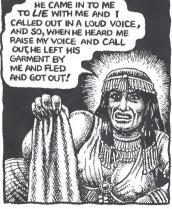


SIDE, SHE CALLED OUT TO THE PEOPLE OF THE HOUSE...

And so, when she saw that he had lept

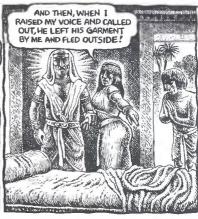
HIS GARMENT IN HER HAND AND FLED OUT-





And she laid out his garment by her until his master came home. And she spoke to him things of this capt savoic



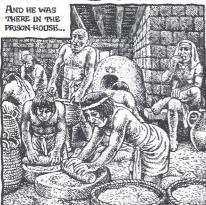


And it came to pass, when his master heard his wife's words which she spoke to him, saying, "thus and so your slave did to me;" he became incensed.



And Joseph's master took him and placed him in the prison-house, the place where the king's prisoners were held.

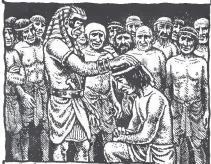




...and God was with Joseph and extended kindness to him, and granted him favor in the eyes of the prison-house warden.



AND THE PRISON-HOUSE WARDEN PLACED IN JOSEPH'S HANDS ALL THE PRISONERS WHO WERE IN THE PRISON-HOUSE, AND ALL THAT THEY WERE TO DO THERE, IT WAS HE WHO SAW THAT IT WAS DONE.



The prison-house warden had to see to nothing that was in Joseph's hands, as the Lord was with him, and whatever he did, the Lord made succeed.



Chapter 40

AND IT CAME TO PASS APTER THESE THINGS THAT THE CUPBEARER OF THE KING OF EGYPT AND HIS BAKER GAVE **OFFENSE** TO THEIR LORD, THE KING OF EGYPT.



And Pharach was furious with his two courtiers, the chief cupbearer and the chief baker.



And he put them under guard in the house of the High chamberlain, the prison-house, the place where Joseph was.



And the high chamberlain assigned Joseph to them and he ministered to them, and they stayed a good long while under guard.



AND THE TWO OF THEM DREAMED A DORAM. EACH HIS OWN DREAM. ON A SINGLE. NIGHT. EACH A DREAM WITH ITS OWN SOL-UTION-THE CUPREARER AND THE BAKER TO THE KING OF EGYPT WHO WERE HELD IN THE PRISON-HOUSE.

AND JOSEPH CAME TO THEM IN THE MORN-ING AND SAW THEM AND, BEHOLD, THEY WERE FROWNING.



AND HE ASKED PHARAOR'S COURTIERS WHO WERE WITH HIM LINDER GUARD IN HIS LORD'S HOUSE, SAYING ...



AND THEY SAID TO HIM ...

WE BOTH ... AND A DREAM.

THERE'S NO ONE TO SOLVE

AND JOSEPH SAID TO THEM ...

ARE NOT SOLUTIONS FROM GOD?

PRAY, RECOUNT THEM TO ME!

And the chief cupbearer RECOUNTED HIS DREAM TO JO-SEPH AND SAID TO HIM ...

BEHOLD, A VINE WAS BEFORE ME! AND ON THE VINE WERE THREE TENDRILS, AND AS IT WAS BUDDING ITS BLOSSOMS SHOT UP! ITS CLUS-TERS RIPENED INTO GRAPES!



"And Pharaoh's cup was in MY HAND. AND I TOOK THE GRAPES AND CRUSHED THEM INTO PHARAOH'S CUP."



AND I PLACED THE CUP IN PHARAOH'S PALM."



AND JOSEPH SAID...

THIS IS ITS SOLUTION: THE THREE TENDRILS ARE THREE DAYS.

THREE DAYS HENCE PHARAOH WILL LIFT UP YOUR HEAD AND RESTORE YOU TO YOUR





BUT IF YOU REMEMBER
I WAS WITH YOU ONCE IT
GOES WELL FOR YOU, DO ME THE
KINDNESS, PRAY, TO MENTION
ME TO PHARACH AND BRING
ME OUT OF THIS HOUSE!



FOR INDEED I WAS STOLEN FROM THE LAND OF THE HEBREWS, AND HERE, TOO, I'VE DONE NOTHING THAT I SHOULD HAVE BEEN PUT IN THE PIT!



And the Chief Baker saw that he had solved well, and he said to Joseph ...

I, TOO, IN MY DREAM— BEHOLD, THERE WERE THREE OPENWORK BASKETS ON



"...And in the topmost were all sorts of food for Pharaoh, baker's ware, and birds were eating from the basket over my head."



AND JOSEPH ANSWERED AND SAID... THIS IS ITS SOLUTION: THE THREE BASKETS ARE THREE DAYS.

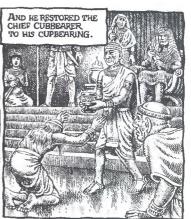
THREE DAYS
HENCE PHARAOH WILL
LIFT UP YOUR HEAD FROM
UPON YOU AND IMPALE YOU
ON A POLE, AND THE BIRDS
WILL EAT YOUR FLESH
FROM OFF OF YOU!





And he lifted up the head of the chief cupbearer and the head of the chief baker in the midst of his servants.





AND HE PUT
THE CUP IN
PHARAON'S
HAND.

And the chief baker he impaled— Just as Joseph had solved it for them.



BUT THE CHIEF CUPBEARER DID NOT REMEMBER JOSEPH, NO, HE FORGOT HIM.

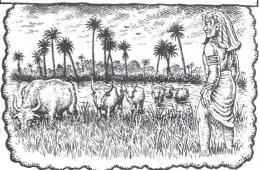


Enapter 41

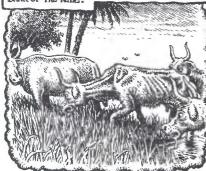
And it came to pass at the end of two full years that Pharaoh dreamed...



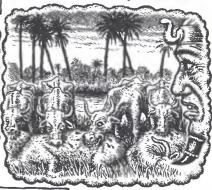
...And, behold, he was standing by the Nile. And, behold, out of the Nile came seven cows, fair to look at and fat in flesh, and they grazed in the rushes.



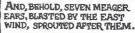
And, behold, another seven cows came up after THEM OUT OF THE MILE, FOUL TO LOOK AT AND MEAGER IN FLESH, AND STOOD BY THE COWS ON BANK OF THE NILE.

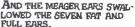


AND THE FOUL-LOOKING MEAGER-FLESHED COWS ATE UP THE SEVEN FAIR-LOOKING FAT COWS.

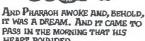


AND PHARACH AWOKE. AND HE SLEPT AND DREAMED A SECOND TIME, AND, BEHOLD, SEVEN EARS OF GRAIN CAME UP ON A SINGLE STALK FAT AND GOODLY.



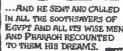






























AND THE REPEATING OF THE DREAM TO PHARAOH TWO TIMES, THIS MEANS THAT THE THING'S BEEN FIXED BY GOD, AND GOD IS HASTENING TO DO IT!



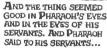
AND SOLLET PHARAOH LOOK OUT FOR A DISCERNING. WISE MAN AND SET HIM OVER THE LAND OF EGYPT! LET PHARAOH DO THIS: APPOINT OVERSEERS FOR THE LAND AND MUSTER THE LAND OF EGYPT IN THE SEVEN YEARS OF



AND LET THEM PILE UP GRAIN UNDER PHARAOH'S HAND, FOOD IN THE CITIES.

TO KEEP UNDER GUARD!

AND THE FOOD WILL BE A RESERVE FOR THE LAND FOR THE SEVEN YEARS OF FAMINE WHICH WILL BE IN THE LAND OF EGYPT, THAT THE LAND MAY NOT PERISH IN THE FAMINE!







COULD WE FIND



And Pharaoh called Joseph's name Zaphenath-paneah, and he gave him Asenath, daughter of Potiphera, priest of On, as wife...



... And Joseph went out over the land of Egypt. And Joseph was thirty years old when he stood before pharaoh, king of Egypt, and Joseph went out from Pharaoh's presence and passed through all the Land of Egypt. And the land in the seven years of plenty made gatherings.



And he collected all the food of the seven veras that were in the land of Egypt and he placed food in the cities, the food from the fields round fach city he placed within



And Joseph piled up grain like the sand of the sea, very much, until he ceased counting, for it was beyond count.



And to Joseph two sons were born before the coming of the year of famine, whom Asenath, daughter of Potiphera, priest of On, bore him.



AND JOSEPH CALLED THE NAME OF THE FIRSTBORN MANASSEH MEANING GOD has releásed me FROM ALL THE DEBT OF MY HARDSHIP, AND ALL MY FATHER'S HOUSE. AND THE NAME OF THE SECOND HE CALLED EPHRAIM. MEANING, GOD HAS MADE ME FRUITFUL IN THE LAND OF MY AFFLICTION.

And the seven years of plenty that had been in the land of Egypt came to an end. And the seven years of famine began to come, as Joseph had said, and there was famine in all the lands.



BUT IN
THE LAND
OF EGYPT
THERE WAS
BREAD.
AND ALL THE
LAND OF
EGYPT WAS
HUNGRY
AND THE
PEOPLE
CRIED OUT
TO PHARACH
FOR
BREAD.





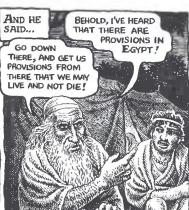
And the famine was over all the land. And Joseph Laid open whatever had grain within and sold provisions to Egypt. And the famine grew harsh in the land of Egypt. And all the Earth came to Egypt, to Joseph, to get provisions, for the famine had grown harsh in all the Earth.



Chapter 42

And Jacob saw that there were provisions in Egypt, and Jacob said to his sons...





And the ten brothers of Joseph went down to buy grain from Egypt. But Benjamin, Joseph's brother, Jacob did not send with his brothers, for he thought, lest harm befall him.



And the sons of Israel came to buy provisions among those who came, for there was famine in the land of



As for Joseph, he was the Regent of the Land. He was the pro-Vider to all the People of the Land.



And Joseph saw his brothers and recognized them.

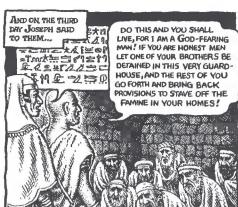


And he played the stranger to them and spoke harshly to them, and said to them...











And so they did. And they said, each to his brother...

ALAS, WE'RE GUILTY
FOR OUR BROTHER, WHOSE
MORTAL DISTRESS WE
SAW WHEN HE PLEADED
WITH US AND WE DIDN'T
LISTEN!

THAT'S WHY
THIS DISTRESS
HAS OVERTAKEN

THEN REUBEN SPOKE OUT TO THEM
IN THESE WORDS...







And they didn't know that Joseph understood, for there was an interpreter between them. And he turned away from them and wept.



And he turned to them again and spoke to them AND HE TOOK SIMEON FROM THEM AND PLACED HIM IN SHACKLES BEFORE THEIR EYES.



THEN ONE AND HE OF THEM SAID TO HIS MY SILVER'S BROTHERS ... BEEN PUT BACK AND, BEHOLD, IT'S ACTUALLY IN MY BAG!

FOR THE WAY, AND SO HE DID FOR THEM. AND THEY LOADED THEIR PROVISIONS ON THEIR Donkeys and they set out from there.

AND JOSEPH GAVE ORDERS TO FILL THEIR BAGGAGE

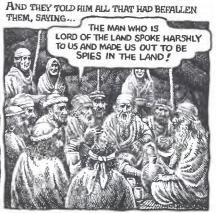
WITH GRAIN AND TO PUT BACK THEIR SILVER INTO

EACH ONE'S PACK, AND TO GIVE THEM SUPPLIES

AND THEY WERE DUMBFOUNDED AND TREMBLED, EACH BEFORE HIS BROTHER, SAYING ...



AND THEY CAME TO JACOB, THEIR FATHER, TO THE LAND OF CANAAN .



OPENED HIS PACK TO GIVE FEED TO HIS DONKEY AT THE ENCAMP-MENT. AND HE SAW HIS SILVER, AND, BE-HOLD, IT WAS IN THE MOUTH OF HIS BAG.

AND WE SAID TO HIM,
"WE ARE HONEST! WE
WOULD MEVER BE SPIES!
TWELVE BROTHERS
ARE WE, THE
SONS OF OUR
FATHER!"
IS NOW WITH OUR
FATHER IN THE
LAND OF CANAAN."

AND THE MAN WHO IS LORD OF THE LAND SAID TO US, "BY THIS SHALL I KNOW YOU'RE HONEST: LEAVE ONE OF YOUR BROTHERS WITH ME, AND TAKE PROVISIONS AGAINST THE FAMINE IN YOUR HOMES AND GO!"

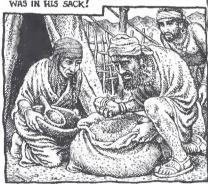
"AND BRING YOUR
YOUNGEST BROTHER TO
ME THAT I MAY KNOW
YOU'RE NOT
SPIES BUT
ARE
HONEST!"
BROTHER AND
YOU CAN TRADE

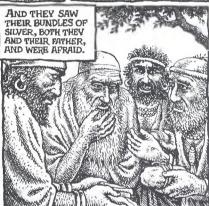




IN THE LAND."

And it came to pass as they emptied their sacks, behold, each one's bundle of silver was in his sack!





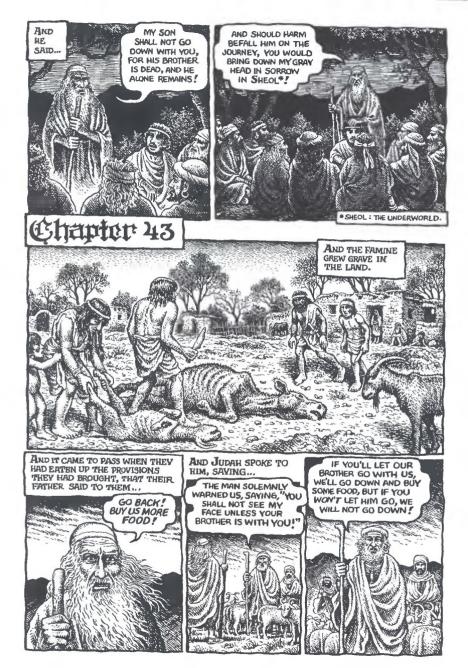


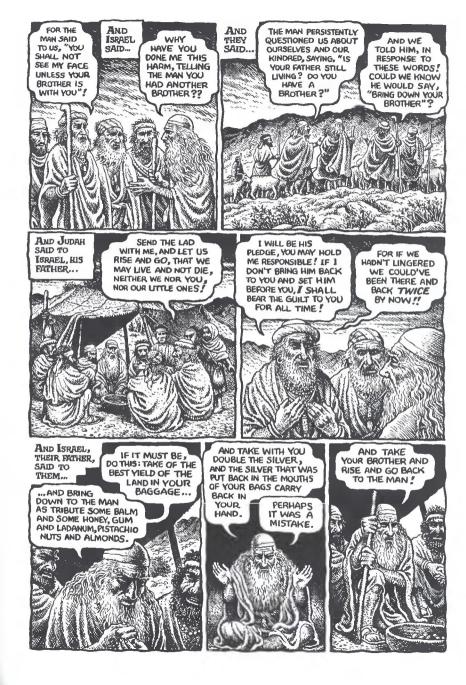


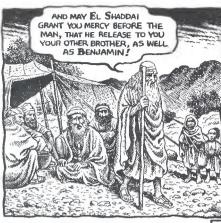
IT IS I WHO

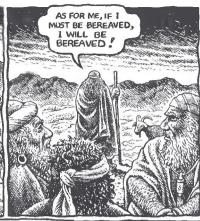
MUST BEAR IT

AND REUBEN
SPOKE TO HIS
FATHER,
SAYING...
PLACE HIM
IN MY HANDS
AND I WILL
RETURN HIM
TO YOU!



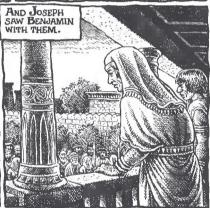






And the men took this tribute and double the sliver they took in their hand, and Benjamin, and they rose and went to Egypt and stood in Joseph's presence.





And he said to the one who was over his house...

BRING THE MEN INTO THE HOUSE, AND SLAUGHTER AN ANIMAL AND PREPARE IT, FOR WITH ME THE MEN SHALL

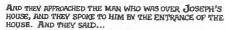


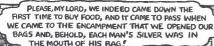
AND THE MAN DID AS JOSEPH HAD SAID. AND THE MAN BROUGHT THE MEN TO JOSEPH'S HOUSE.

And the men were afraid at being brought to Joseph's house, and they said...

WE'VE BEEN BROUGHT BECAUSE OF THE SILVER PUT BACK IN OUR BAGS THE FIRST TIME WE WERE BROUGHT, IN ORDER TO FALL UPON US, TO ATTACK US, AND TO TAKE US AS SLAVES, WITH OUR DONKEYS!





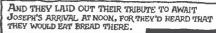








And the man brought the men into Joseph's house, and he gave them water and they bathed their feet, and he provided feed for their donkeys.







And Joseph came into the house, and they brought him the tribute that was in their hand into the house. And they gowed down to him to the ground.

AND HE ASKED HOW THEY WERE, AND HE SAID...

FATHER OF WHOM YOU SPOKE?

IS HE STILL ALIVE?

42 mul





AND THEY DID OBEISANCE AND BOWED DOWN.

And he raised his eyes and saw Benjamin, his brother, his mother's son, and he said...



多二点の記述 IS THIS YOUR 多二点の記述 IS THIS YOUR 単分子系統学 YOUNGEST BROTHER OF 出版書表示 WHOM YOU





And Joseph Hurried out, for His feelings for his brother overwhelmed him and HE wanted to weep.



And he went into the chamber and wept there.



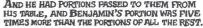
And he bathed his face and came out and held himself in check and said...



And they served him and them separately, for the Egyptians would not eart bread with the Heerews, as it was abhorrent to Egypt.



And they were seated by his direction, the firstborn according to his burthright, the youngest according to his youth, and the men Looked at one another in astonishment.









Ehapter 44

AND HE CHARGED THE ONE WHO WAS OVER HIS

HOUSE, SAVING... FILL THE MEN'S
BAGS WITH AS MUCH FOOD
AS THEY CAN CARRY, AND PUT
EACH MAN'S SILVER IN THE
MOUTH OF HIS BAG!



THE MORNING HAD JUST BRIGHTENED WHEN THE MEN WERE SENT OFF, THEY AND THEIR DONKEYS.

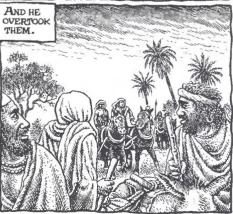


THEY HAD COME OUT OF THE CITY, THEY WERE NOT FAR OFF, WHEN JOSEPH SAID TO THE ONE WHO WAS OVER HIS HOUSE...



AND WHEN YOU OVERTAKE
THEM, SAY TO THEM, "MHY
HAVE YOU PAID BACK
EVIL FOR GOOD?"

WHICH MY LORD
DRINKS, AND WHICH
HE ALWAYS USES FOR
DININATION? YOU'VE
WROUGHT EVIL IN
WHAT YOU DID!"



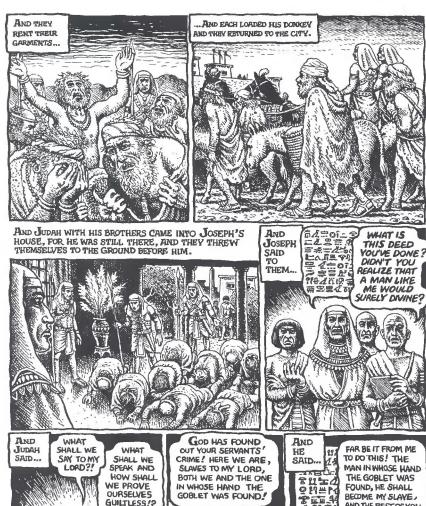






And he searched, beginning with the oldest and ending with the youngest, and he found the goblet in Benjamin's bag.











AND JUDAH APPROACHED HIM AND SAID... PLEASE, MY LORD, LET YOUR SERVANT SPEAK A WORD IN MY LORD'S HEARING, AND LET NOT YOUR WRATH KINDLE AGAINST YOUR SERVANT, FOR YOU ARE THE EQUAL OF PHARAOH! MY LORD HAS ASKED HIS SERVANTS, SAYING, "DO YOU HAVE A FATHER OR ANOTHER BROTHER?"

AND WE SAID TO MY LORD, "WE HAVE AN AGED FATHER AND A YOUNG CHILD OF HIS OLD AGE; HIS FULL BROTHER IS DEAD; HE ALDNE IS LEFT OF HIS MOTHER, AND HIS FATHER DOTES ON HIM." AND YOU SERVINTS, "BRIND HIM DOWN TO ME, THAT I MAY SET MY EYES ON HIM." AND WE SAID TO MY LORD, "THE LAD CANT' LEAVE HIS FATHER." SHOULD DUE!"





AND YOU SAID TO YOUR
SERVANTS, "IF YOUR YOUNGEST
BROTHER DOES NOT COME DOWN
WITH YOU, YOU SHALL NOT SEE
MY FACE AGAIN!" AND
IT CAME TO PASS WHEN
WE WENT UP TO
YOUR SERVANT, MY
FATHER, THAT WE
TOLD HIM THE
WORDS OF
MY LORD.

AND OUR FATHER SAID, "GO BACK, BUY US SOME FOOD!" AND WE SAID, "WE CANNOT GO DOWN! ONLY IF OUR YOUNGEST BROTHER IS WITH US CAN WE GO DOWN! FOR WE MAY NOT SEE THE FACE OF THE MAN IF OUR YOUNGEST BROTHER IS NOT WITH US!"



AND YOUR SERVANT,
OUR FATHER, SAID TO US,
"YOU KNOW THAT TWO DID
MY WIFE BEAR ME, AND ONE
IS GONE FROM ME, AND I
THOUGHT, OH, HE'S BEEN TOAN
TO SHREDS, AND I'VE NOT
SEEN HIM SINCE!"

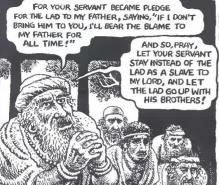


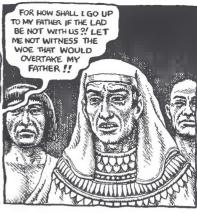
"AND SHOULD YOU TAKE
THIS ONE, TOO, FROM MY
PRESENCE AND HARM BEFALL
HIM, YOU WOULD SEND DOWN
MY GRAY HEAD IN GRIEF
TO SHED!"



AND 50, SHOULD I COME
TO YOUR SERVANT, MY FATHER,
AND THE LAP BE NOT WITH US,
SINCE HIS LIFE IS BOUND TO
THE LAD'S, WHEN HE SAW THE
LAD WAS NOT WITH US, HE
WOULD DYE, AND YOUR SERVANTS WOULD BRING DOWN
THE GRAY HEAD OF YOUR SERVANT, OUR FATHER, IN SORROW
TO SHEOL!







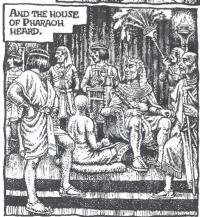
AND JOSEPH COULD NO LONGER HOLD HIMSELF IN CHECK BEFORE ALL. WHO STOOD ATTEND-ANCE UPON HIM. AND HE

CRIED ...

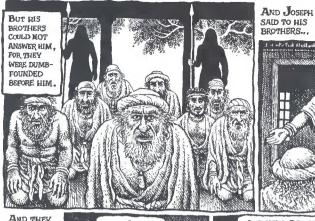


And no man stood with him when Joseph made himself known to his brothers, and he wept aloud and the Egyptians heard...



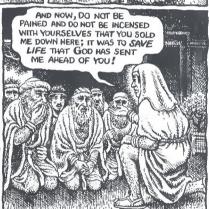












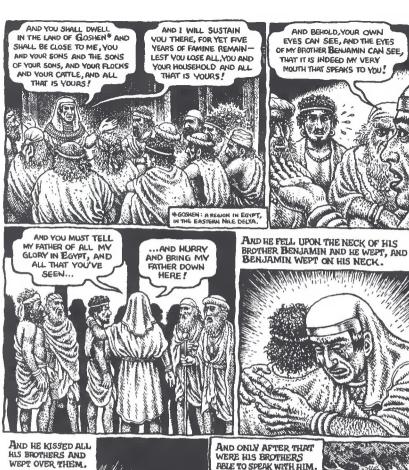


AND SO, IT WASN'T YOU WHO SENT ME HERE BUT GLOD, AND HE HAS MADE ME A FATHER TO PHARAOH, LORD OF ALL HIS HOUSEHOLD, AND RULER OVER ALL THE LAND OF EIGYPT!



NOW, HURRY AND GO UP TO MY FATHER AND SAY TO HIM," THUS SAYS YOUR SON JOSEPH: GOD HAS MADE ME LORD OF ALL EGYPT! COME DOWN TO ME, DO NOT DELAY!"







AND THE **NEWS WAS** HEARD IN THE HOUSE OF PHARAOH. SAYING, JOSEPH'S BROTHERS HAVE COME!" AND IT WAS GOOD IN PHARAOR'S EYES AND IN HIS SERVANTS' EYES.

AND PHARACH SALD TO JOSEPH ...

AND YOUR HOUSEHOLDS AND

COME BACK TO ME, THAT I

MAY GIVE YOU THE BEST OF

THE LAND OF EGYPT, AND

YOU SHALL LIVE OFF THE

FAT OF THE LAND!"

SAY TO YOUR BROTHERS: "THIS NOW DO. LOAD UP YOUR BEASTS AND GO, RETURN TO THE LAND OF "AND TAKE YOUR FATHER CANAAN!"

AND YOU, CHARGE THEM: "THIS NOW DO. TAKE YOU FROM THE LAND OF EGYPT WAGONS FOR YOUR LITTLE ONES

AND FOR YOUR WIVES, AND CONVEY "AND NEVER MIND YOUR BELONGINGS, FOR THE BEST OF ALL



And so the sons of Israel did, and Joseph gave THEM WAGONS, AS PHARAOH HAD ORDERED. AND HE GAVE THEM SUPPLIES FOR THE JOURNEY.



TO ALL OF THEM, EACH ONE, HE GAVE CHANGES OF GARMENTS.

And to Benjamin he gave 300 pieces OF SILVER AND FIVE CHANGES OF



And to his father he sent as follows: ten donkeys Laden with the best things of Egypt, and ten she-asses LADEN WITH GRAIN, BREAD, AND PROVISIONS FOR HIS FATHER FOR THE JOURNEY.

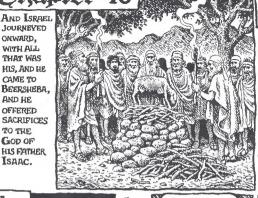






GOD OF

ISAAC.



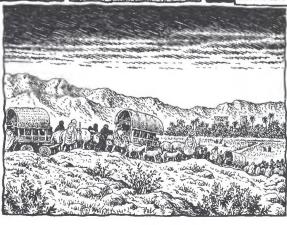








AND JACOB AROSE FROM BEERSHEBA. AND THE SONS OF ISRAEL CONVEYED JACOB THEIR FATHER AND THEIR LITTLE ONES AND THEIR WIVES IN THE WAGONS PHARACH HAD SENT TO CONVEY HIM.



AND THEY TOOK THEIR CATTLE AND THEIR SUBSTANCE THAT THEY HAD IN THE LAND OF CANAAN AND THEY CAME TO EGYPT, JACOB AND ALL HIS SEED WITH HIM. HIS SONS, AND THE SONS OF HIS SONS WITH HIM. HIS DAUGHTERS AND THE DAIIGH-TERS OF HIS SONS, AND ALL HIS SEED, HE BROUGHT WITH HIM TO EGYPT.

AND THESE ARE THE NAMES OF THE CHILDREN **ISRAEL** WHO CAME TO EGYPT. JACOB AND HIS SONS ...

JACOB'S FIRSTBORN, REUBEN, AND THE SONS OF REUBEN; ENOCH, AND PALLU AND HEZRON AND CARMI.





AND THE SONS OF SIMEON; JEMUEL AND JAMIN AND OHAD AND JACHIN AND ZOHAR AND SAUL. THE SON OF THE CANAANITE WOMAN.





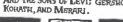








AND THE SONS OF LEVI; GERSHON,









TOLA AND PUVAH AND TOB





And the sons of Judah; Er and Onan and Shelah and Perez.





THESE ARE

THE SONS OF LEAH WHOM

AND THE SONS OF PEREZ WERE HEZRON AND HAMUL.





AND SHIMRON.

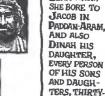




AND THE SONS OF ZEBULUN; SERED AND ELON AND JAHLEEL.













And the sons of Gad; Ziphion, and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.















THREE.

And the sons of Asher; Imnah, and Ishuah, AND ISHVI AND BERIAH AND SERAH, THEIR SISTER.











AND THE SONS OF BERIAH: HEBER AND MALCHIEL.





THESE ARE THE SONS OF ZILPAH, WHOM LABAN GAVE TO LEAH HIS DAUGHTER, AND SHE BORE THESE TO JACOB, SIXTEEN PERSONS.

AND THE SONS OF RACHEL, JACOB'S WIFE, JOSEPH AND BENJAMIN. And to Joseph were born in the land of Egypt, whom Asenath, Daughter of Potiphera, priest of On Bore to Him, Manasseh and Ephraim.





And the sons of Benjamin; Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim, Huppim, and Ard.























THE SON OF DAN; HUSHIM.



And the sons of Naphtall; Jahzeel and Guni And Jezer and Shillem.







These are the sons of Bilhah whom Laban Gave to Rachel his Daughter, and she Bore these to Jacob, Seven persons in all.

ALL THE PERSONS WHO CAME WITH JACOB TO EGYPT, ISSUE OF HIS LOINS. ASIDE FROM THE WIVES OF JACOB'S SONS, SIXTY-SIX PERSONS IN ALL. AND THE SONS OF JOSEPH WHO WERE BORN TO HIM IN EGYPT WERE TWO PER-SONS. ALL THE PERSONS OF THE HOUSEHOLD OF JACOB COMING TO EGYPT WERE SEVENTY.

And Judah he had sent before him to show him the way to Goshen, and they came to the land of Goshen. And Joseph Harnessed his charlot and went up to meet Israel his father in Goshen.





... AND FELL ON HIS NECK, AND HE WEPT ON HIS NECK A LONG WHILE.





And Joseph said to his brothers and to his father's household...

LET ME GO UP AND
TELL PHARAOH, AND LET ME
SAY TO HIM, "MY BROTHERS AND
MY FATHER'S HOUSEHOLD WHO
WERE IN THE LAND OF CANAAN
HAVE COME TO ME!"



"AND THE MEN ARE
SHEPHERDS, FOR THEY'VE
ALWAYS BEEN HANDLERS OF
UVESTOCK, AND THEIR SHEED
AND THEIR CATTLE AND ALL
THAT IS THEIRS THEY'VE
BROUGHT."



AND SO, WHEN PHARAOH
SUMMONS YOU AND ASKS,
"WHAT IS IT YOU DO?" YOU SHOULD
SAY, "YOUR SERVANTS HAVE BEEN
HANDLERS OF LIVESTOCK FROM
OUR YOUTH UNTIL NOW, WE AND
OUR FATHERS AS WELL," THAT
YOU MAY DWIELL IN THE
LAND OF GOSHEN.



FOR ALL SHEPHERDS ARE ABHORRENT TO THE EGYPTIANS!



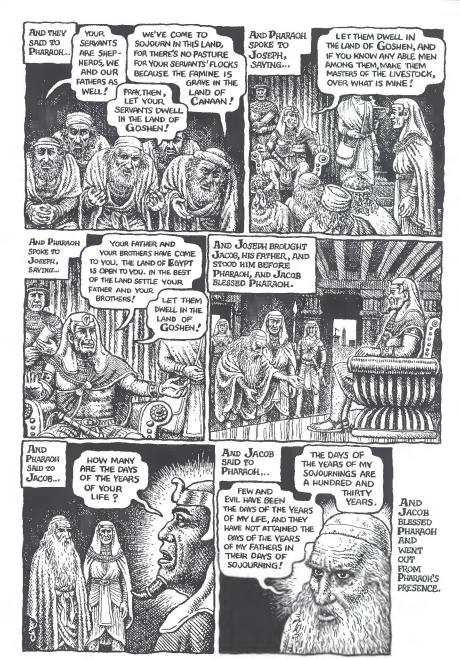
Chapter 47

And Joseph came and reported to Pharaoh and said... AND MY BROTHERS AND THEIR FLOCKS
AND THEIR HERD'S AND ALL THAT IS
THEIRS HAVE COME FROM THE LAND
OF CANAAN, AND NOW THEY ARE



And from the pick of his brothers he took five men and presented them to Pharaoh, and Pharach said to his brothers...



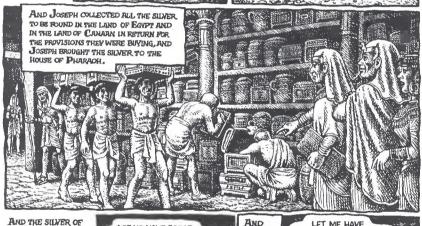


AND JOSEPH SETTLED HIS FATHER AND HIS BROTHERS AND GAVE THEM A HOLDING IN THE LAND OF EGYPT. IN THE BEST OF THE LAND OF RAMESES, AS PHARAOH HAD COMMANDED. AND JOSEPH SUSTAINED HIS FATHER AND HIS BROTHERS AND ALL HIS FATHER'S HOUSEHOLD WITH BREAD. DOWN TO THE MOUTHS OF THE LITTLE ONES.



And there was no bread in All the Earth, for the brune was very grave, and the land of Egypt and the land of Canarn languished Because of the famine.











ONLY THE FARMLAND OF THE PRIESTS HE DID NOT TAKE IN POSSESSION, FOR THE PRIESTS HAD A FIXED ALLOT-MENT FROM PHARACH, AND THEY ATE FROM THELR. ALLOTMENT THAT PHARAOH HAD GIVEN THEM. THERE-FORE, THEY DID NOT SELL THEIR, FARMLAND.

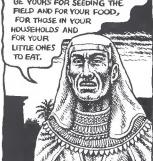


AND BEHOLD, I'VE JOSEPH TAKEN POSSESSION SAID OF YOU THIS DAY, TO THE WITH YOUR PEOPLE FARMLAND, FOR

HERE IS SEED FOR YOU TO SOW THE LAND/



AND WHEN THE HARVESTS COME, YOU SHALL GIVE A FIFTH TO PHARAOH, AND FOUR PARTS SHALL BE YOURS FOR SEEDING THE FIELD AND FOR YOUR FOOD, FOR THOSE IN YOUR



AND YOU MAY WE FIND THEY HAVE FAVOR IN THE EYES SAID. KEPT OF OUR LORD, IN US BEING PHARAOH'S ALIVE! SLAVES!

AND JOSEPH MADE, A FIXED LAW. TO THIS VERY DAY. OVER THE FARMLAND OF EGYPT. THAT PHARAOH SHOULD HAVE A FIFTH. ONLY THE FARMLAND OF THE PRIESTS, IT ALONE DID NOT BECOME PHARAOH'S.

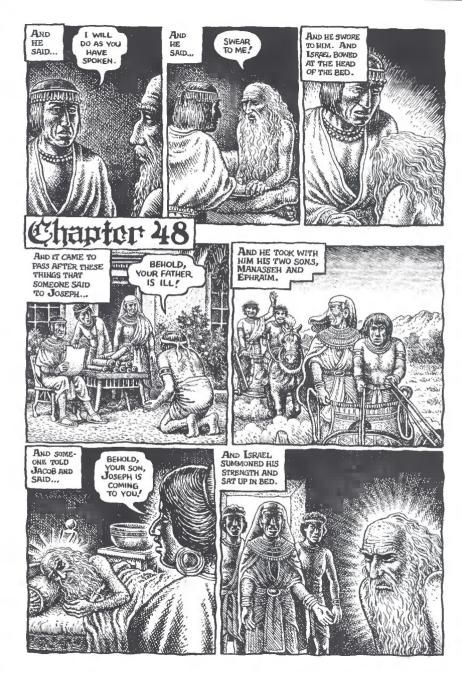
AND ISRAEL DWELT IN THE LAND OF EGYPT, IN THE LAND OF GOSHEN, AND THEY TOOK HOLDINGS IN IT, AND WERE FRUITFUL AND MULTIPLIED GREATLY, AND JACOB LIVED IN THE LAND OF EGYPT SEVENTEEN YEARS, AND JACOB'S DAYS. THE YEARS OF HIS LIFE. WERE 147 YEARS.

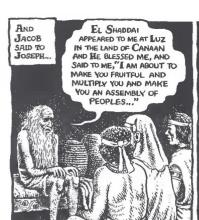
CALLED FOR HIS SON, FOR JOSEPH, AND HE SAID TO HIM ... IF, PRAY, I'VE FOUND FAVOR IN YOUR EYES, PUT YOUR HAND, PRAY, UNDER MY THIGH AND ACT TOWARD ME WITH STEADFAST KINDNESS-PRAY, DO NOT BURY ME IN EGYPT!

And Israel's time to die drew near, and he

WHEN I LIE DOWN WITH MY FATHERS, CARRY ME FROM EGYPT AND BURY ME IN THEIR BURIAL PLACE !







"...AND I WILL GIVE THIS LAND
TO YOUR SEED AFTER YOU AS AN EVERLASTING
HOLDING." AND SO NOW, YOUR TWO SONS WHO
WERE BORN TO YOU IN THE LAND OF EGYPT BEFORE I CAME TO YOU IN EGYPT, SHALL BE
MINE - EPHRAIM AND MANASSEH, LIKE
REUBEN AND SIMEON, SHALL BE MINE!







AND

SAID.

HE

AND ISRAEL SAW JOSEPH'S SONS AND HE SAID... WHO ARE THESE?







And he brought them close to him, and he kissed them and embraced them.







And Joseph took the two of them, Ephraim with his right hand to Israel's left, and manasseh with his left hand to Israel's right, and brought them near him. And Israel stretched out his right hand and placed it on Ephraim's head, though he was the vourger, and his left hand on Manassel's head-he crossed his hands - Though Manasseh was the firstborn.



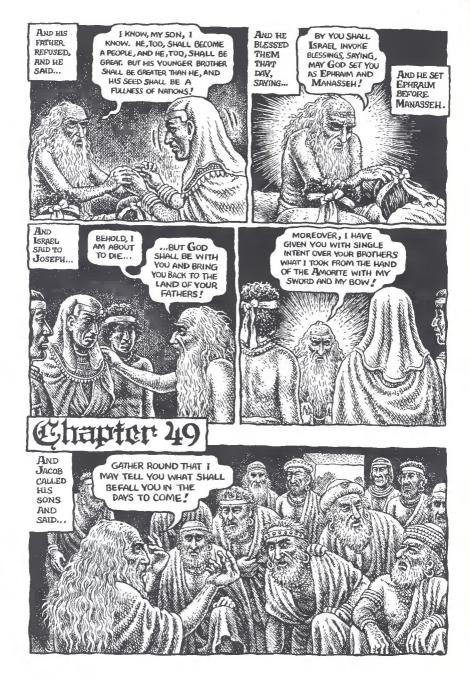
AND HE BLESSED THE GOD IN WHOSE PRESENCE MY FATHERS AB-RAHAM AND ISAAC WALKED, THE GOD WHO LONKED AFTER ME ALL MY LIFE TO THIS DAY...

...THE MESSENGER
RESCUING ME FROM ALL EVIL,
MAY HE BLESS THE LADS, LET
MY NAME BE RECALLED IN THEM,
AND THE NAMES OF MY FATHERS,
ABRAHAM AND ISAAC, LET THEM
BE TEEMING MULTITODES IN
THE MIDST OF THE FARTLI



AND JOSEPH SAW THAT HIS FATHER HAD PLACED HIS RIGHT HAND ON EPHRAIM'S HEAD, AND IT WAS WRONG IN HIS EYES. AND HE TOOK HOLD OF HIS FATHER'S HAND TO REMOVE IT FROM EPHRAIM'S HEAD TO MANASSEH'S HEAD.





ASSEMBLE AND HEARKEN, O JACOB'S SONS, AND HEARKEN TO ISRAEL, YOUR FATHER!



REUBEN, MY FIRSTBORN ARE YOU! MY STRENGTH AND FIRST YIELD OF MY MANHOOD! PREVAILING IN RANK AND PREVAILING IN MIGHT!



REMORSE-

UNSTEADY AS WATER, YOU'LL NO MORE PREVAIL!



FOR YOU MOUNTED
THE PLACE WHERE
YOUR FATHER LAY!
YOU PROFANED
MY COUCH! YOU
MOUNTED!



SIMEON AND LEVI, THE BROTHERS — WEAPONS OF OUTRAGE THEIR TRADE! IN THEIR COUNCIL LET ME NEVER SET FOOT, THEIR ASSEMBLY MY PRES-ENCE CHINI



FOR IN THEIR FURY THEY
SLAUGHTERED MEN! AT THEIR
PLEASURE THEY TORE DOWN
RAMPARTS! CURSED BE THEIR
FURY SO PIERCE,
AND THEIR
WRATH SO DIVIDE THE

I WILL DIVIDE THEM IN JACOB, SCATTER THEM IN ISRAEL!



YOU, O JUDAH, YOUR BROTHERS SHALL ACCLAIM, YOUR HAND ON YOUR ENEMIES' NAPE! YOUR FATHER'S SONS SHALL BOW TO YOU! A LION'S WHELP IS JUDAH! FROM THE PREY, O MY SON, YOU THRIVE!



HE CROUCHED, HE LAY
DOWN LIKE A LION, LIKE
THE KING OF BEASTS,
AND WHO DARE AROUSE
HIM?! THE SCEPTER.
SHALL NOT PASS FROM
JUDAH, NOR THE MACE
FROM BETWEEN
HIS LEGS...



...THAT TRIBUTE TO HIM MAY COME, AND TO HIM THE SUBMISSION OF PEOPLES! HE TETHERS TO THE VINE HIS DONKEY, HIS DONKEY, HIS DONKEY FOAL!



HE WASHES HIS
GARMENT IN WINE,
HIS CLORE IN THE BLOOD
OF THE GRAPE! O EYES
THAT ARE DARKER.
THAN WINE AND
TEETH THAT ARE WHITER
THAN MILK!



ZEBULUN NEAR THE SHORE OF THE SEA SHALL DWELL, AND HE BY THE HAVEN OF SHIPS, HIS FLANK UPON SIDON!



ISSACHAR, A BIG-BONED DONKEY, CROUCHED AMONG THE SHEEPFOLDS! HE SAW THAT THE HOMESTEAD WAS GOODLY, THAT THE LAND WAS DELIGHTFUL, AND HE PUT HIS SHOULDER TO THE LOAD, BECAME A TOILING



DAN WILL GOVERN HIS PEOPLE AS ONE OF I SRAEL'S TRIBES. LET DAN BE A SNAKE ON THE ROAD, AN ASP ON THE PATH, THAT BITES THE HORSE'S HEELS SO THAT ITS RIDER IS THROWN BACKWARDS!





Grad Shall BE HARASSED BY RAIDERS, YET HE SHALL HARASS THEIR HEEL!



Asher's Bread Shall Be Rich, and He shall bring Forth Kingly DISHES!



NAPHTALI, A

A FRUITFUL SON IS JOSEPH, A FRUITFUL SON BY A SPRING, DAUGHTERS STRODE BY A RAMPAIRT. THE ARCHERS SAVAGED HIM, SHOT ARROWS AND HARASSED HIM!





FROM THE GOD OF YOUR FATHERS, MAY HE AID YOU, SHADDAI, MAY HE BLESS YOU-BLESSINGS OF THE HEAVENS ABOVE, BLESSINGS OF THE BELOW, BLESSINGS OF BREASTS AND WOMB!



YOUR FATHER'S BLESSING SURPASSED THE BLESSINGS OF TIMELESS HEIGHTS, THE BOUNTY OF HILLS EVERLASTING! MAY THEY REST ON THE HEAD OF JOSEPH, ON THE BROW OF THE ONE SET APART FROM HIS BROTHERS!



BENJAMIN, RAVENOUS WDLF, IN THE MORN HE CONSUMES THE ENEMY, AT EVENING SHARES OUT PLUNDER!

THESE ARE THE TRIBES OF ISRAEL, TWELVE IN ALL, AND THIS IS WHAT THEIR FATHER SPOKE TO THEM, BLESSING THEM, EACH ACCORDING TO HIS BLESSING HE BLESSED THEM.

AND HE
CHARGED
THEM AND
SAID TO
THEM...

I AM ABOUT TO BE
GATHERED TO MY KINFOLK.
BURY ME WITH MY FATHERS
IN THE CAVE THAT IS IN THE
FIELD OF EPHRON THE
HITTITE...

...IN THE CAVE THAT IS
IN THE FIELD OF MACHPELAH,
WHICH FACES MAMRE, IN THE
LAND OF CANAAN, THE FIELD
THAT ABRAHAM BOUGHT
FROM EPHRON THE HITTITE
AS A BURIAL-HOLDING.

THERE THEY BURIED
ABRAHAM AND SARAH, HIS
WIFE, THERE THEY BURIED
ISAAC AND REBEKAH, HIS
WIFE, AND THERE I BURIED
LEAH-THE FIELD AND THE
CAVE WITHIN IT, BOUGHT

And Jacob finished charging his sons, and he gathered his feet up into the bed, and he breathed his last, and was gathered to his kinfolk.



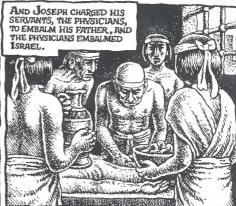




Chapter 50

And Joseph flung himself on his father's face and wept over him and kissed him.





And forty full days were taken for him, as such is the full time of embalming, and the Egyptians keened for him seventy days.



And the days for keening him passed, and Joseph spoke to the household of Pharach, saying...

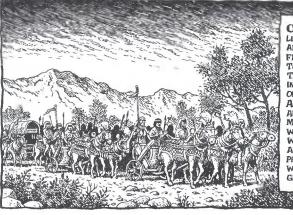
IF, PRAY, I'VE
FOUND FAVOR IN YOUR
EYES, SPEAK, PRAY, IN PHARAOH'S HEARING, AS FOLLOWS:
"MY FATHER MADE ME SWEAR,
SAYING, BEHOLD, I AM



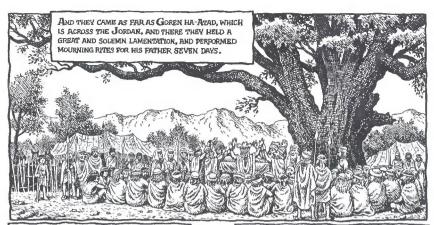
"IN THE GRAVE I MADE
READY IN THE LAND OF CANAAN,
THERE YOU MUST BURY ME." AND
SO, LET ME GO UP, PRAY, AND
BURY MY FATHER AND
COME BACK.



AND JOSEPH WENT UP TO BURY HIS FATHER, AND ALL PHARAOH'S SERVANTS. THE ELDERS OF HIS HOUSEHOLD. AND ALL THE ELDERS OF THE LAND OF EGYPT, WENT UP WITH HIM. AND ALL THE HOUSEHOLD OF JOSEPH. AND HIS BROTHERS, AND HIS FATHER'S HOUSE HOLD.



ONLY THEIR LITTLE ONES AND THEIR FLOCKS AND THEIR CATTLE THEY LEFT IN THE LAND OF GOSHEN. AND CHARLOTS AND HORSE-MEN AS WELL WENT UP WITH HIM. AND THE PROCESSION WAS VERY GREAT.



And the Canaanite natives of the land saw the mourning in Goren ha-Atad and they said...



THEREFORE IS
FISHAME
CALLED
ABELMIZRAIM;
WHICH
IS
ACROSS
THE
JORDAN.

* ABEL -MIZRAIM : INTERPRETED AS "THE MOURNING OF THE EGYPTIANS" Thus his sons did for him just as he had charged them. And his sons conveyed him to the land of Canaan and buried him in the cave of the Machpelah field, the field Abraham had bought as a burial-holding from Ephron the Hittite, from Marre.



AND JOSEPH WENT BACK TO EGYPT, HE AND HIS BROTHERS AND ALL WHO HAD GONE UP WITH HIM TO BURY HIS FATHER. AFTER HE HAD BURIED HIS

FATHER.

And Joseph's Brothers' saw That Their Father was Dead, and They said...

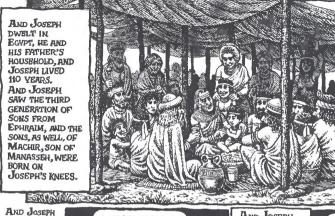
IF JOSEPH STILL BEARS RESENT-MENT AGAINST US, HE'LL SURELY PAY US BACK FOR ALL THE EVIL WE CAUSED HIM!

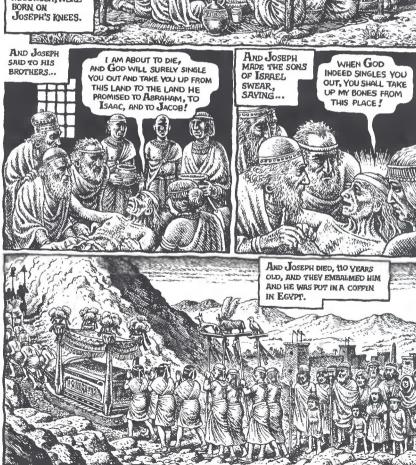


AND THEY SENT A MESSAGE TO JOSEPH, SAYING... YOUR FATHER LEFT
A COMMAND BEFORE HIS
DEATH, SAYING, "THUS SHALL
YOU SAY TO JOSEPH, WE
BESSEECH YOU, FORGIVE,
PRAY, THE CRIME AND THE
OFFENSE OF YOUR BROTHERS.









COMMENTARY

In setting out to illustrate the Book of Genesis, I quickly learned that I had to read the text very carefully and closely in order to render as accurately as possible the words that were actually written there. In the process, I discovered many subtle and surprising things. I also did a lot of background reading, and had for many years already been interested in the early cultures of Sumer-Akkad, Babylon, and Assyria. There are a number of parallels between the stories in Genesis and the old myths of Mesopotamia. Inscribed in cuneiform writing on clay tablets, some of the Sumerian myths date from as far back as 2000 B.C.E., some even centuries earlier. That's 2000 years before the Age of Augustus and 1500 years before the Golden Age of Greece! No one knows exactly how old the stories in Genesis are, especially the early chapters, but many scholars believe that some of them were first written down around 1000 B.C.E., and then around the sixth century B.C.E., the entire "Torah," or the "Five Books of Moses," were finally compiled by the priests of the Israelite nation. The Torah is made up of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

What's remarkable about the Torah is the unbroken longevity of its preservation as a book that is used, read, studied, and interpreted. These writings were never buried and then rediscovered later. They are the oldest texts in continuous use in Western civilization. It's no wonder that people believe them to be the word of God. Why else would they have survived for millennia while the stories of the gods and heroes of Egypt, Babylon, and Assyria were buried and forgotten along with these mighty empires? And the old stories of the Hebrews are so compelling and appealing that they also became the foundation of Christianity and Islam, the other two strongest religious traditions of the Western world.

COMMENTS AND OBSERVATIONS ON THE CHAPTERS

CHAPTER 1—The Creation: "Let there be a vault in the midst of the waters." After closely reading the beginning of the Creation, 1 suddenly imagined an ancient man standing on the shore of a sea, and gazing out at the horizon, and seeing only water meeting the sky. It appears to him that somewhere off in the vast distance the water curves up and forms a bowl-like "vault." The "heavens" are a hollow space in this vault. The "dry land" is floating in an infinite sea. If you dig down deep enough in the ground, you will come again to the water that underlies the "dry land." The sun, moon, and stars are suspended in the hollow "vault." The universe beyond is just a solid mass of water.

CHAPTER 2—After the initial account of the seven days of Creation, another entirely different story of Creation begins. In the second story, God creates the man first, then the animals, and lastly the woman. Biblical scholars say that the Book of Genesis was a blending of at least three different written sources, maybe more, and

that these were "redacted"—meshed together, abridged, put in a certain order—later by the priests of the Israelite religion, during or just after the "Babylonian Exile," circa 600–525 B.C.E.

CHAPTER 3—"Now the serpent was the most cunning of all the beasts . . . "

I took the liberty of drawing the serpent with arms and legs, although nowhere in the text is he described that way. But it is at least implied when God condemns the serpent to crawl on his belly and eat dirt forever after.

Concerning Eve and the tree of knowledge, it is interesting that among the myths of Sumer there is the story of the goddess Inanna, who nurtures a tree in her "pure garden." "In its base a snake-that-knows-no-charm has made its nest . . . in its trunk a demon-maiden has built her home." But the "demon-maiden" didn't make it into Genesis—she got left on the cutting-room floor.

CHAPTER 6—"The divine beings": In the ancient world everyone, including the Hebrews, believed in the existence of multiple gods and demigods. Nowhere in Genesis does it say that the god of the chosen people is the only god. He is their god. In the Hebrew he is called "Yhwh" (Jehovah) by one of the original writers, and "Elohim" by another. Other times he is called "El-Shaddai," which may mean "god-of-the-mountain." In chapter 14, Abraham swears an oath to "El Elyon," the "god most high" of the Canaanites. Every tribe, every city-state, had its "god most high" in its pantheon of gods, demigods, demons, and spirits.

CHAPTER 8—After the Flood has subsided, Noah and his sons offer an animal sacrifice, a "burnt offering," in gratitude to God. God smells the "sweet savour" of the meat and decides that he will never again "curse the ground on man's account." Why is God so moved by the aroma of cooking meat? In the more elaborate Flood story of the Sumerians, from which the Genesis story was likely derived, the Noah character, whose name is Ziusudra (or Uta-Napishti in the later Babylonian version), also offers a sacrifice after the Flood. The gods who caused this terrible cataclysm had been away from earth during the unpleasantness, "lying like dogs curled up in the open," and they were hungry. "The gods did smell the savour sweet," and they "swarmed like flies around the man making sacrifice."

CHAPTER 9—After all the traumatic events of the Flood, poor old Noah gets drunk and staggers around naked in his tent. He is seen by Ham, one of his three sons. Ham tells the two other sons that he has seen his father naked. They tell their father, and the next day Noah curses Ham and Ham's son Canaan; "the lowliest of slaves he shall be to his brothers." Thus were black Africans later designated as the descendants of Ham by white Christians, this biblical passage serving as a righteous rationale for their enslavement.

CHAPTER 10—Referred to as "the table of nations," this is a noble effort by the ancient Hebrews to trace the origins of all the important tribes and people known to them, all the way back to the three sons of Noah: Harn, Shem, and Japheth. They, the Hebrews, trace themselves directly back to Shem. From this, I presume, comes the term "Semite," as "Hamite" refers to the people of Africa. Japheth? I don't know.

CHAPTER 11—This litany of begots takes us from Shem down the generations to Terah, the father of Abraham. Terah lived in the city of Ur, which was the chief city of Sumer-Akkad around 2000 B.C.E., the approximate time period in which some scholars believe the story of Abraham begins. The mention of Ur has set off numerous scholarly speculations about the origins of Abraham's family. Some claim that Terah was a high priest of the temple in Ur. The "Midrash" says he was a seller of idols, and that's how I portrayed him. Some say Sarah, Abraham's wife, was a priestess belonging to the Sumerian matriarchal tradition. Many scholars insist that this family had to be of some importance, that they could not have been just common, lowly herdsmen. In any event, there is some historical connection between the family of Abraham and the already highly advanced urban civilization of the city of Ur.

CHAPTER 12—"And the Lord said to Abraham, 'Go forth from your land and your birthplace . . . ' " From this point on the story is all about God's singling out of Abraham and his clan, "blessing them" and giving them a special claim to the land of the Canaanites. We have already been assured that the Canaanites are of no account to God, as Noah had cursed Ham's son Canaan, condemning his descendants to be slaves ever after. Throughout the rest of Genesis, God repeats this "covenant" over and over to Abraham, to his son Isaac, and to Isaac's son Jacob. "I give you this land." "Be fruitful and multiply."

But right away there's a knotty problem having to do with the women. There's a lot of trouble with the women and the production of sons to carry on the family lineage and God's great mission. Many odd events and curious tales are told that don't quite add up somehow. Why does Abraham tell his wife, Sarah, to tell the Egyptians that she is his sister? What is the point of this story? These puzzles and mysteries were cleared up for me by a book called Sarah the Priestess by Savina Teubal (1984). She exposes the underlying, buried, hidden, distorted sense of these stories about the women—Sarah, Rebekah (Isaac's wife), Rachel and Leah (Jacob's wives)—in a powerfully cogent manner. Suddenly layers of cobwebs are removed, centuries of dust, and some of the earlier lost sense of them is revealed.

About ten years ago I got into a heated argument with a strong-minded woman friend of mine about the Sumerian bricklayers. Years later we laughed about it: how could we have gotten so worked up about the Sumerian bricklayers?! Now I realize why. We were locked into nothing less than the eternal push-pull between man and woman. We'd been discussing the emergence of the early civilizations and the monumental buildings they'd erected in their city-states, awesome feats of organized labor. I argued that these great works obviously had to involve enforced slave labor, that slavery played an important part in the rise of civilization. She argued that maybe the building of the temples and ziggurats of early Sumeria were a cooperative venture based on a mutual, voluntary, religious/social vision. Maybe, she asserted, the people even enjoyed this enormous task, creating together their magnificent works, a display of heroic collective effort. I vehemently countered with, "You think those Sumerian bricklayers did their work voluntarily of their own free will? I doubt it!" But she insisted that it was possible. I thought she was just being contrary, and so we went round and round. Now I realize that we were both right, and both wrong. I was looking at it from a male, patriarchal point of view, while she was envisioning it from a female, matriarchal perspective. I thought only of kings and conquest and enslavement; she saw it in terms of family, community, civilization as an evolution of homemaking on a large scale. In fact, as it turns out, it probably was like that in the early period—a mutual, collective, voluntary effort.

The historical record shows that in the earlier millennia of this development in Mesopotamia and Egypt, there existed a powerful matriarchal order alongside the patriarchy. They coexisted in relative harmony until the size and power of these organized city-states became so great, probably due in part to this male-female balance, that the military elites finally became supreme. The matriarchy was then gradually suppressed, armies of slaves were brought in, kings were declared divine, and property became more important than people. The passing of property and estates and high position to the sons became the thing of primary importance in these larger. stratified societies. Matriarchal imperatives could not survive in this environment. It was then that domination and submission and military conquest took firm hold of civilization. In Mesopotamia this trend culminated in the Assyrian empire, 800-600 B.C.E., a ruthless, completely militarized society that went about slaughtering entire cities, and leaving mountains of corpses. But back in the days of Abraham, around 2000 B.C.E., matriarchy was just in the beginning stages of being suppressed, and the struggles and assertions of the female characters are all about this, as Savina Teubal so clearly explains.

In chapter 12, why does Abraham seem to be pimping his wife off to the Pharaoh of Egypt in exchange for camels and slaves? It doesn't really make much sense as it is written, and the morality of it is murky indeed. Unless perhaps it is a distortion of an older legend, twisted around to fit the later, patriarchal paradigm. Even we modern sophisticated people have trouble wrapping our minds around the idea of a society in which male and female power are equally balanced, with male and female traditions existing side by side, separate but working together. This idea seems too advanced, even now, to ever have existed in the past. But, in fact, there is abundant documentation that it did exist in the Middle East in the third millennium B.C.E. Those early civilizations were also driven by a strong belief in magic, spiritual powers, dreams, visions, oracles, spells, and curses. Women with "powers" of this kind were elevated to special, high places. There were temples and rituals and rites that only women were allowed to perform. There were ranks and hierarchies of temple priestesses. The highest of these priestesses, in those early days, were regarded with the same reverence as, or possibly even more than, the kings, chieftains, and high priests. They stood in for the powerful goddesses, representing them in solemn rituals. They had their own special sacred places of power, sacred groves, and even entire cities.

One of these rituals, described by Savina Teubal, gleaned from the cuneiform tables, was the "hieros gamos," the "sacred marriage" in which any powerful man who wanted to be given a position of leadership had to be "invited" into the bedchamber of the high priestess, "guardian of the grain stores," and he had to meet with her approval. If somehow he failed the test, it went bad for him. The high priestess "chose" him. In this ritual, she represented the "most high" goddess. The sexual energy between them would then bring into the man a higher, divine power, bestowing on him a demigod status. Or not. Later, when the patriarchy ruled supreme, this tradition degenerated into a situation of "temple harlots."

Savina Teubal suggests that Sarah, a woman of "elevated religious status within her community," was brought by Abraham to Egypt and presented to the Pharaoh, perhaps to perform the "sacred marriage" ritual with him. It makes sense that Pharaoh would not be made aware of a Hebrew woman's presence in his vast realm, no matter how beautiful she was, unless she was a personage of some importance. But the "sacred marriage" did not go well for the Pharaoh. He finds out that Abraham is Sarah's husband, not her brother. He must make peace with this powerful woman and her husband. They receive valuable animals and human slaves, as compensation for his embarrassment. Sounds plausible.

CHAPTER 13—Abraham takes Sarah to "dwell by the Terebinths of Manne," a sacred grove. Here Sarah stays for the rest of her life, and when she dies, she is buried in the cave of Machpelah "facing Mamre."

CHAPTER 16—Sarah is "barren," unable to produce children, especially sons, for Abraham. But if in fact Sarah was a priestess, she was not permitted to have children until after her time as priestess was fulfilled. But Sarah is still passionately determined to "build up her house," and so she unites her Egyptian handmaid with her husband, and the handmaid, Hagar, becomes pregnant. Hagar's overweening pride in carrying Abraham's child then angers Sarah and she is banished to the desert. Abraham can do nothing, though it is his child Hagar is carrying. Why is that? The answer is, because Hagar's proud behavior is a threat to Sarah as the matriarch of the family. Hagar may usurp her position, and so she must go!

CHAPTER 17—God, an extremely patriarchal deity, assures Abraham that "kings shall come forth" from him, but part of the deal is that Abraham must be circumcised, and all the members of his clan group, "even slaves," must also be circumcised. Any male not circumcised "shall be cut off from his people." Thus the cutting of the foreskin becomes an initiation rite, branding these males as members of God's chosen people as well as ensuring that the rights to the land God has given will be handed down to the male descendants. A triumph for patriarchy.

CHAPTER 19—After the destruction of Sodom and Gomorrah, there is the bizarre story of Lot and his two daughters, who escape to the mountains. Lot's wife has been turned to salt, and the daughters are concerned that there are no men around to mate with them and to carry on their family's lineage. The older one initiates a scheme, suggesting that they sleep with their own father, first getting him drunk. The plan succeeds, and both sisters have sons by their father. This is not so shocking in the context of matrilineal descent, in which the father is less significant than the mother. Later on in the Torah, under the laws of Moses, such incestuous behavior was forbidden.

CHAPTER 20—Again Abraham tells the king of Gerar, concerning Sarah, "She is my sister." Again the king, Abimelech, "took Sarah." Is this another performance of the high priestess's role in the "sacred marriage" ritual? Again, the king learns that she is Abraham's wife, this time in a dream in which God himself appears to the poor king. Again, things go bad for him. He can't get his wife or any of his slave-women pregnant. But this time, when he calls for Abraham to give him a dressing-down, we learn that Sarah is "in point of fact" his sister, his father's daughter. This, too, would be shocking if it were true. Is Abraham lying? But if looked at in the context of matrilineal descent, again, it is acceptable. But King Abimelech, a patriarchal king, is

still disgraced, and again, Abraham is compensated, this time with a thousand pieces of silver. Abraham then intercedes with God, and the king's women are once again receptive to his seed, and babies are born.

CHAPTER 21—Sarah now has a son of her own, and she again asserts her matriarchal imperative by ordering Abraham to "cast out this slavegirl and her son." Abraham is pained by this as he has some attachment to Ishmael, his first son, but God tells him, "Whatever Sarah says to you, listen to her voice." This time, matriarchy wins, and Hagar and Ishmael must leave. It is Sarah, not Abraham, who ensures that her son, Isaac, will inherit God's promise to Abraham. As Savina Teubal points out, "The ancestors of the Hebrews are only those whom the matriarchs accepted as members of their descent group." But the messenger tells Hagar that God will also "make of him, [Ishmael] a great nation." The Arab peoples believe that they are the descendants of Ishmael.

CHAPTER 23—"And Sarah died in Kariath-Arba, which is now Hebron, in the land of Canaan." Evidently, Sarah was a woman of such great importance that an entire chapter is devoted to her death and burial. Abraham, who seems at this point to be living apart from Sarah, comes to Hebron and wants badly to see Sarah buried near Mamre, the sacred grove where she resided, and he bargains hard with the Hittites for her burial site in the cave of Machpelah.

CHAPTER 24—Abraham dreads the possibility that his son Isaac will take a wife "from the daughters of the Canaanite in whose midst I dwell." He sends his servant to the land of his birthplace to find a wife for Isaac among his own kinship group. The servant travels to the city of Nahor and finds Rebekah, "who was born to Bethuel, son of Milcah, the wife of Abraham's brother, Nahor." Rebekah is deemed the perfect match for Isaac, but the servant must deal with Rebekah's mother, and brother, Laban. Bethuel, the father of Rebekah, is nowhere in sight. When Rebekah receives gifts from the servant, she runs to tell "her mother's household." This is, again, a very matriarchal situation. It is not clear if Bethuel is dead or just of no consequence. At one point in the narrative, it says, "And Laban and Bethuel answered and said . . ." Shortly after, the text describes the servant handing out gifts to "her brother and her mother." No gifts for Bethuel? Robert Alter, in his translation, believes there is a strong case for this "and Bethuel" line being "a later scribal or redactorial insertion." This is one of the few cases in which I took a liberty with the text. I left out "and Bethuel" altogether. It was just those later scribes trying to shore up the patriarchy!

At the end of chapter 24 Isaac brings his new bride into the tent of his dead mother, Sarah, "and took Rebekah as wife." Was this act meant to place the mantle of Sarah's high priestess position on to the shoulders of Rebekah?

CHAPTER 25—"And Abraham took another wife." After the death of Sarah, Abraham takes Keturah as wife, and she produces six sons for him. The text gives their names, yet nothing more is said of these six sons of Abraham, "the father of his people." It would seem that it is not the descendants of Abraham that are of primary importance, but those of Sarah!

In this chapter too, we learn that Rebekah is, like Sarah, "barren." Is this another incidence of the priestess role and the prohibition against having children that was

part of it? In this generation there is open competition between the matriarch, Rebekah, and the patriarch, Isaac, over which of their two sons, Jacob or Esau, will inherit the "birthright," the right of the first born to inherit his father's estate. Rebekah is stronger than Isaac, and so it is Jacob, the second born, and her favorite, who inherits the birthright.

CHAPTER 26—The "she's my sister" routine occurs for the third time in Genesis. This time it's Isaac and his wife, Rebekah, and this time it really is a lie, as Rebekah is only a distant cousin to Isaac. The king is again poor old Abimelech, but in this instance there's no mention of any "taking" of the woman in question by the king. Still, even though the king is angry, he makes himself the protector of Isaac, and Isaac therefore prospers "in that land." Was there another "sacred marriage" between high priestess Rebekah and the king that was suppressed by the later scribes of Israel-Judea?

CHAPTER 27—Rebekah shows incredible force and determination in having her favorite son, Jacob, receive the blessing from his father. She concocts an elaborate deception of her husband, and when Jacob shows fear that his father will perceive the deception and curse him, she shouts at him, "'Upon me your curse, my son! Just listen to my voice and go!' And he went." At the end of this chapter she again tells Jacob, "listen to my voice," and orders him off to her brother Laban in Haran. A tradition in matrilinear societies involved sending the son off to his mother's kinship group to live with them and find a wife among them. This practice lingers on today in some remote corners of the world.

CHAPTER 28—Jacob's life struggle is characterized by his act of pushing up great heavy stones and making them into memorial markers. He performs this feat altogether five times throughout the story of his life. The second time it seems it's to impress the "comely" and "well-formed" young shepherdess, Rachel. And the last time he heaves up a stone, it is to mark the grave of his beloved Rachel, "on the road to Ephrath."

CHAPTERS 29 and 30—The story in these chapters seems almost intentionally meant to provide bedroom-comedy relief. But who can say how such a tale was received by its ancient listeners? Did they laugh? We'll never know. It is the bizarre story of two women competing with each other to bring sons into the world for one man. Two handmaids, or slavegirls, are dragged into the situation. The two wives compete for Jacob's sexual services, a bargain is struck, and Leah, the less favored but more fertile of the two, says to Jacob, "You must come in unto me, for indeed I've hired you . . ." As with his powerful mother, Jacob seems again overwhelmed by these strong, determined women, and does as he is told.

CHAPTER 31—When Jacob decides it's time to get his family away from his conniving father-in-law, Laban, Rachel steals the "household" gods from her father's house just as they're about to depart. Savina Teubal suggests that Rachel, in this act, is attempting to carry with her some vestige of her traditional role as a guardian of these "household gods" which were most often female deities. In chapter 35 Jacob asserts his rising patriarchal power by demanding from his clan that they turn over all the "alien gods" in their possession, which he then buries in the ground. The women could not have been happy about this turn of events, this male interference in their traditional spiritual practices. Archaeological digs in the Middle East have turned up thousands of these small "idols." The majority of these figurines are representations of popular goddesses.

CHAPTER 32—The text tersely states: "And Jacob was left alone, and a man wrestled with him until the break of dawn." Jacob manages to overpower the "man," who turns out to be a divine being who then tells Jacob that his name "shall no longer be Jacob, but Israel." When Jacob asks the divine being for his name, the reply is "Why should you ask my name?" This is a curious exchange about names. Somewhere I read of one scholar's interpretation, which made sense. The spirit being, who tells Jacob, "You have struggled with divine beings and won out," is giving Jacob his name. I have come across references to similar occult experiences such as this in a few different cultures, including the American Indians. The spiritual seeker, in a place of lonely solitude, usually at night, encounters a being, often a dark being who menaces him, and forces him to engage in what seems to be a life-or-death wrestling match, which goes on for the whole night. The seeker often emerges from this struggle injured or traumatized, but a spiritual "ally" has been acquired. The seeker is never the same afterward, but has acquired a "power" of some kind. There's the legend of the oldtime blues singer who goes to a deserted "crossroads" at midnight, where he waits until a "big black man" comes, and from this "devil" or spirit being he learns to play the guitar. This idea probably hearkens back to some old African spiritual practice or magic ritual, similar to Jacob's struggle with the "divine being."

CHAPTER 38—Tamar, another fiercely determined woman, takes it upon herself to ensure the survival of her lineage. She disguises herself as a "cult-harlot" (maybe the real story was that she, too, had some religious position in a temple) and tricks her own father-in-law, Judah, into having sex with her. It is from her son Perez, again one of a set of twins, that the later kings of Judea are descended.

CHAPTERS 39 through 50—These last chapters of Genesis are taken up entirely with the story of Joseph, one of the twelve sons of Jacob, and are all about his rise to power in Egypt, his conflict with his brothers, the resolution of that conflict, and the last days of Jacob. As Jacob was forever pushing up heavy stones, so Joseph is often seen weeping. He is a sensitive man who is moved to tears many times in his life story.

Joseph becomes the Pharaoh's chief minister of finance, and exercises his position with brilliant ruthlessness, ultimately subjugating the entire population of Egypt (except for the priests) for the Pharaoh. But toward the end Joseph shows signs that he is weary of worldly power. In the very last chapter, when his obstreperous brothers fling themselves at his feet and proclaim. "Here we are, your slaves," he says to them, "I am not God, am I?!" And, "fear not." Joseph has learned a much finer humility than the fear-driven kind shown by his barbaric brothers.

figure with long white hair and a flowing beard."

As Crumb writes in his introduction, "the stories of this people, the Hebrews, were then something more than just stories, they were the foundation, the source, in writing, of religious and political power, handed down by God Himself." Crumh's Book of Genesis, the culmination of five years of painstaking work, is a tapestry of masterly detail and storytelling that celebrates the astonishing diversity of the one of our greatest artistic geniuses.



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